Jewish Dönmeh

Suleyman Yeşilyurt

BERSERKER
BOOKS

JEWISH CONVERTS AND CANDLE-EXTINGUISHING CEREMONIES

SÜLEYMAN YEŞİLYURT

CONTENTS

Foreword 7

The Mumsöndü Rituals and Nakiye Elgün 9

The Representative of Heresy Following Nakiye Elgün

Yusuf Salman, Member of Parliament for Istanbul 24

My Candle-Extinguishing Neighbour in Ankara 34

Who Is This Sabetay Sevi? 48

Purim Festival 56

Sabbatai Sevi, Expelled from Everywhere, Proclaims His Messiahship

He Heads to the Holy Land 61

The False Messiah Changes Religion 75

The Settlement of Jewish Converts in Our Country 103

Bülbülderesi Converts' Cemetery 112

The Famous Sabbatean Halide Edip Adıvar 117

Nazım Hikmet and his Polish Jewish grandfather, Paşa 123

Islam and Sabbateanism Together

The Yalınan Family 134

Revolutionary Mufti, Jewish Convert, Professor 140

Selected by Lieutenant General Faruk Güventürk

Sabatean Member of the Constituent Assembly 145

Sabatean and Revolutionary Colonel Osman Köksal 153

Osman Köksal, a Sabatean and Revolutionary

Osman Kibar 15 9

The Jewish Convert Bezmen Family 163

The Friendship Between Üzeyir Garih and Erbakan 177

The Mermerci and Garih Families 182

Ismail Cem (İpekçi), Who Changed His Surname 185

The İpekçis' Rebellious Son, Fashion Designer Cemil Bey 195

Mesut Yılmaz's Grandmother, Kınmlı Sonya Hamın 1 99

The Sabbatean Professor Cevat Babuna and

The Accusations of Candle-Snuffing Against Him 203

Dr Oktar Babuna Accuses His Father of Sabbateanism and

Sexual Harassment 2 1 1

Dr Oktar Babuna's Views and Opinions on His Father, Prof. Dr Cevat

Babuna 223

My Very Special Interview with Cevat and Sernin Babuna

Very Special Interview 22 9

The Işıldar Family and Tülin Işıldar's Confessions 240

My Interview in Parliament with AKP MP Alaattin Büyükkaya Regarding the

Accusations of Sabbateanism Against Him 244

The Sabatean

Ministers and MPs of the Republic of Turkey....; 252

Bibliography 2 9 1

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Armenian Dönmes	6th Edition
- Revolutionary and Coup-Plotting Pasha	

FOREWORD

My book on the 'Jewish Dönme', which I wrote with tears in my eyes during moments of deep distress, is the product of thirty years of research, without the slightest exaggeration. The Sabatean parliamentarians (including those who served as ministers), businessmen, writers, academics, retired generals and colonels—numbering over forty, listed in chronological order according to the periods they served in our Grand Assembly—have been subjected to meticulous research, revised and proofread numerous times, and the necessary attention has been paid to the points requiring consideration, which have been duly reflected on the relevant pages.-the necessary attention has been paid to the details that required consideration, and they have been transferred to the relevant pages. For, from the perspective of our country's conditions, such sensitive and sensational topics—to which we are not accustomed—are, in the truest sense of the word, nothing other than taking a risk. As the author of this book, although I have embraced a nationalist worldview throughout my life, I have brought to light—of my own free will and without being influenced by any organisation—the right-wingers, left-wingers, communists and atheists within the Sabbatean community. Based on records containing personal files from the Turkish Grand National Assembly, and following private interviews I have conducted over the years with relevant individuals, all '48' former parliamentarians, whose genealogy has been clearly established in every respect, are Sabbateans. It is an indisputable fact that among them, the Jewish converts Nakiye Elgün and Yusuf Salman were the pioneers of the 'Mumsöndü Rituals'.

As for Prof. Dr. Cevat Babuna, we have reproduced verbatim the petitions sent to the Ministry of Justice by his son, Oktar Babuna, and his daughters. As these are documented facts

, if his own son calls his father a Sabbatean and a heretic, and his mother a harasser, then there is little more to be said in the face of such shocking developments. Here, I have not taken the side of either Cevat Babuna or the 'Science Research Foundation' associated with his son and daughters. I can tell you, my dear readers, straight away that I have no business with sects or communities. And

I never have! Moreover, whatever position or rank

, I owe no one any debt of gratitude.

None of the figures featured in this book—from İsmail Cem İpekçi and Şükrü Sina Gürel right through to the international art dealer Halil Bezmen—hold any interest for me, particularly from a personal perspective. What matters here is demonstrating the dedication to explain their Sabbateanism using documented facts, without regard for the wider world. We are all already familiar with the well-known figures, even if only superficially. Such matters may not interest some of us, but I believe it is beneficial to fully understand this mysterious group of converts, who seem to be acting with malicious intent against our country, for the sake of Turkey's future. For we always see the traditional immoral theories of the false messiah, Sabbatai Sevi, in these people. When such unfathomable depravity reaches even high-ranking state officials, the situation has become utterly intractable. However much my heart aches and I feel like weeping in the face of this dire situation, I can say that I find some solace by putting these inescapable truths—which stir waves of sorrow in my soul—into writing. Whilst I wish to inform you that I remain open to your criticisms and comments regarding 'Jewish Converts and the Mumsöndü Rituals', which I have described in detail based on factual information, I extend my deepest respects to you, my valued readers.

Süleyman Yeşilyurt,

Ankara

CANDLE-LIGHTING CEREMONIES AND NAKİYE ELGÜN

Although the 'deviant practices' carried out under the name of 'Candle-Extinguishing Ceremonies' on 22 Adar (Lamb Festival) during the Ottoman period were initiated by the Jewish convert Sabbatai Sevi, in Republican Turkey it was Nakiye Elgün who pioneered such abominations. Born in Thessaloniki in 1892, this lady began her teaching career after graduating from the Istanbul Girls' Teachers' College. Particularly during the population exchange years of the 1920s, the number of people in our country who could read and write was almost non-existent. Everyone was exhausted and in a wretched state due to the endless aftermath of the war
had left an indelible mark, leaving everyone exhausted and in a wretched state. Among the Turkish citizens sent to our country from Greece as part of the reciprocal population exchange carried out under the terms of the Treaty of Lausanne were Roma and Sabbateans. Whilst the Roma were settled in Edirne, Kırklareli, Çanakkale and various regions of Anatolia, the Sabbateans, who were in a more educated position, were generally employed in İzmir, Istanbul and Bursa. The most significant branches of these families arriving in Turkey were the Karakaş-
They were known as the Lar, the Kapancılar, the Izmirli, the İpekçiler and the Yalınanlar
. Although they appeared to have accepted Turkishness and Islam on the surface, in their hearts they continued to practise their own traditions in secret. From their great messiah, Sabbatai Sevi, to the present day, the false pretences practised by these people (referred to as 'Dönme') were nothing other than Kabbalah*. The main principle

* Kabbalah: A religious doctrine of Judaism. According to this doctrine, although every Jew may appear to behave according to the conditions of the country in which they live, in reality they remain faithful to their own religious rules.

principles were, on the surface, to get on well with everyone, to strengthen their position in the commercial sphere, and to live within a caste. What might this caste be described as? Although they had converted to Islam as subjects, their primary principles included not observing our religious festivals, consciously keeping their distance from material and spiritual assistance, and, in particular, not marrying into Turkish families. Ge-

The Karakaş people, who have traditionally made their home in Izmir,

.

Having been raised in Thessaloniki amidst a strict Sabbatean culture, Nakiye Hanım, after arriving in Turkey, brought together significant groups from her own community and championed the Kabbalah tradition. In particular, following secret meetings with Celal Sahir Erozan* and other Dönme, they had also resolved the issue of expanding the cemeteries. Before long, a larger plot of land was allocated next to the cemetery in Üsküdar's Bülbüldere

. And this despite the fact that, as subjects, they were Muslim citizens of the Turkish Republic! The existence of Greek, Armenian, Syriac and Jewish cemeteries in a country is a perfectly natural practice due to their minority status. However,

, the existence of a 'convert' cemetery right in the heart of Istanbul, despite their change of nationality, is an unacceptable situation. Have not all these privileges been the very reasons weighing us down since the Republic was founded? Nowadays, as Bülbüldere is completely full, privileged Jewish converts are paying high·

sums to use the Muslim cemetery at Zincirlikuyu's

They are burying their dead in the outskirts. The protests are growing—

* Celal Sahir Erozan: Istanbul 1885, teacher and writer, Member of Parliament for Zonguldak in the 4th and 5th terms following the by-election in the 3rd term. One of the shareholders of the Cumhuriyet newspaper
, father of Berin Nadi, father-in-law of Nadir Nadi. Date of death: 18 November 1935.

, they extricate themselves from the situation by asking, 'Are we not citizens of the Turkish Republic?'

. Nakiye Hanım, who resolved these people's burial issues whilst a young teacher, is one of the representatives who left her mark on the traditions of the Feyziye Schools

. Founded in 1885 under the name Feyz-i Sıbyan (Feyzi, knowledge, faith, children), this school taught Ottoman history, science and French, whilst the cries of "Long live the Sultan" mingled with songs in Turkish, Greek, Bulgarian and French. The primary reason for such a cosmopolitan curriculum was that the majority of the school's teachers were of Frankish origin and Sabbateans. Furthermore, the vast majority of the founders of the Feyziye* Schools were Jewish converts. After the 1924 population exchange,

The school, which moved to the Beyazıt district of Istanbul, was headed in the 1930s

was Nakiye Elgün. Almost all of the pupils here

were Greek, Jewish and Sabbatean children. The school principals who succeeded Nakiye Elgün—Seniha Nafiz (Hızal), Eşref Binzet and Sacit Öncel—continued the Jewish philosophy in the curriculum without interruption. This school, which took the name Işık High School in the 1930s, has a high school in both Erenköy and Nişantaşı affiliated with its foundation. As a branch of the Feyziye Foundation,

, had significantly increased its popularity; alongside Jewish and Sa-

and Sabbateans, as well as the children of wealthy Turkish families, had made it fashionable to enrol their children. Nakiye Hanım, who was particularly well-known in educational and business circles, was one of the school's first headmistresses in Turkey and was also

had begun to attract attention. As it was a single-party era

* The Feyziye Schools Foundation was established in 1955. In 1970, following an initiative by Mahmut Yılmaz, the headmaster of Işık High School, a plot of land for a campus was purchased outside the city centre. The Ayazağa Campus was the first to become operational. The facilities, situated on an open area of approximately 36,000 square metres, are today the ~~school's largest cam~~pus. Furthermore, Işık University, affiliated with the Feyziye Foundation, has been providing education in Şile since 1996.

For this lady, in accordance with the requirements of the time, she was one of the Party. Her loyalty to Prime Minister İsmet İnönü and his right-hand man Recep Peker

from the public eye. Finally, on 8 February 1935, during the 5th legislative , Nakiye Elgün, who was nominated on the CHP's Erzurum list, was elected as a Member of Parliament. This was truly

It was a surprising turn of events. The Sabbatean lady was to represent Erzurum—a city she had never seen in her life—in the Turkish Grand National Assembly. In fact, the Parliament of that era was, in the name of appearing 'modern', nothing more than a chorus of women. The vast majority of the women elected as MPs were non-Muslims and widows

. Huriye Öniz Baba, a teacher at the Yeniköy Greek School, Benal Nevzad İştar Arıman, a Greek language teacher at the Faculty of Literature, Şekibe İnsel, Sabiha Gökçül Erbay, Türkan Örs Baştuğ, and Nakiye Elgün were all elected as MPs during the same period. Of course, when the Jewish Avram Galanti, author of the History of Ankara, and Berç Türker Keresteci, of Armenian descent, were also included,

the symphony of modernity being orchestrated by those in power had begun. It was simply beyond belief! Nakiye Elgün,* the pioneer of deviance during the Republican era, was elected as a Member of Parliament almost a month after being appointed as if she were a civil servant, without making any effort whatsoever.

She was on her way to Parliament. The lady, who had been staying at the İmren Palas Hotel in Ankara for a long time,

, would travel to and from Istanbul every weekend on the sleeper express. As she did not have minority status, she was listed in the Parliament's personnel records as a Turkish-origin MP. Isn't that how all converts are? When cornered , they say, "We are an integral part of Turkey," and

* Although Nakiye Elgün was elected as a Member of Parliament on 8 February 1935, she only took up her official duties after attending Parliament on 1 March and taking the oath. This is recorded in the Parliamentary Minutes dated 1 March 1935.

In fact, despite conducting a detailed study of Nakiye Elgün's life, beginning with the Feyziye Schools, it is clear that she played a leading role in celebrating the Festival of Fruits, Fruit Festival, and the Jewish festivals of Purim and Passover, and that she had been a leading figure in all these events from her early youth onwards.How so, you might ask? I must answer this immediately. Because my esteemed elder, Yılmaz Ataksor, who knew her intimately, is the most vivid witness to all these immoral practices. Just as I listened attentively to the depravities of Jewish converts in my eighteenth year, I have listened to them since I turned fifty. To address this exceptionally sensitive subject in the finest detail, it is necessary to draw attention to the accounts of the esteemed legal scholar Yılmaz Ataksor, whom I have respected throughout every stage of his life. During our final meeting in 1997, he recounted the experiences he had lived through over the years as follows:

"In the 1940s, I came from Uşak and began studying at the Istanbul Faculty of Law. At the time, a few friends and I were staying in a boarding house in Beyazıt. Student halls of residence weren't really a thing back then. As there weren't many places for entertainment, we used to hang out at the pastry shops in Aksaray and Laleli. In the year I started my second year, whilst sitting in the pastry shop opposite Valide Mosque, I intervened along with those beside me in a fight that broke out among the young men at the table opposite, pulling a boy with blood streaming from his mouth and nose out from among them. This young man, whose name I later learnt was Rıfat Kutlar, thanked me profusely. At the time, I held an important position within the nationalist group of the Turkish Students' Union. I learnt that Rıfat was studying at the Faculty of Science

, and over the following days, Rıfat and I became close friends. Although I wasn't part of any religious order, I would attend Friday prayers whenever I could, even if I sometimes missed them. Despite offering to go with him on several occasions, Rıfat always declined. For that reason, I didn't press the matter further. According to my philosophy, religion-

There was no pressure. However, there were certain things about him that caught my attention. Just as I was beginning to wonder, 'Is he an atheist?', one day he opened up to me. 'I am a Sabbatean,' he said. As a law student, it was the first time I had ever heard such a term.

When he explained it more clearly, I realised that Rıfat was a 'converted Jew'—

I had finally learnt. I brought the matter to a close by saying to him, 'I knew about the Jews, but it was from you that I heard they had returned.' Although I was a devout nationalist, this did not stand in the way of our friendship. In fact, he introduced me to his father, Sami Efendi, who worked as an estate agent in Aksaray. Later, we went to their home. His mother, Perhan Hanım, and his sister Rüçhan, who was studying at Pertevniyal High School, treated me very kindly. We even ate meals at their home from time to time. Rıfat was a very sincere and innocent boy. Although they were Muslim in appearance and on their identity papers, he saw no problem in mentioning that he, his mother, father and sister attended services at the Neve Shalom Synagogue in Şişhane. I understood that the vast majority of converts in Turkey were like this. By the middle of my second year at school, I had begun looking for a more suitable place to live as I was bothered by the crowd in the house where I was staying. Rıfat's father, Sami Efendi, being a estate agent, did not hesitate to offer his help. The two-storey mansion-style house shown to me in Fındıkzade was very well-maintained. Although the ground floor of this fully furnished property was rather luxurious for a student, the owner lived in Maçka and apparently only came to the upper floor on special occasions and for gatherings. When I asked Sami Efendi, 'Who is this person?', he told me that the owner of the house was a former Member of Parliament named Nakiye Elgün. Since contracts weren't quite so strict back then, a few days later I moved into the ground floor of this little mansion-like house at a cheap price. Neither the owner had seen me, nor I him. On various days of the week, Rıfat and some of my school friends would come to visit me. However, I had no idea that Rıfat was a Sabbatean—

I wasn't telling anyone. Because, due to this private situation—which my friends weren't really aware of (especially from my perspective)—there was no need for them to feel awkward.

As time flew by, one day Rıfat's father asked me, "Could you stay somewhere else tonight?" I was taken aback at first. Later, moving into a separate room, I asked Rıfat about the situation. I'd been living there for two months, and it was now mid-March. My friend told me frankly, "Today is our sacred Lamb Festival. Nakiye Hanım is supposed to come to the upper floor of her locked-up house." I didn't know what to say. Rıfat told his father what I couldn't say: "All right, the house will be completely empty tonight," and then we left the estate agency together. I couldn't contain my curiosity. As the two of us sat opposite each other in a café, the conversation turned to the Adar Lamb Festival, and I learnt that the "Candle-

Candle-Extinguishing Ceremony' during the Feast of Adar Kuzu. This is a ceremony observed by Jews and Jewish-

It is said to be an indispensable sacred tradition for the community. Just as it is held every year in March, it is also celebrated by devout Sabbateans a week before Christmas. More importantly,

night, I could not hide my astonishment. Being a good organiser, I told my rather naive friend, "All this can't possibly be true,"

implying that I didn't believe him. Rıfat replied, 'In that case,

with your own ears.' Since all this was part of their traditions that had been

for centuries, so it wasn't considered improper from their perspective. According to the plan we'd made, that evening I went to my flat in Fındıkzade as usual, locked the doors tightly without turning on the lights, and drew all the curtains. In accordance with the instructions I'd received from my friend, I wasn't to make a sound; I wasn't even to cough if I had to. At around 7.30 in the evening, out of a van-like vehicle, came Sami Efendi and his wife Ferhan Hanım, both smartly dressed, accompanied by a man in his sixties—

man

Mrs Karakuru and a gentleman wearing a bow tie came down. I watched their arrival by peeking through a slight gap in the curtain. When Mr Sami and his party entered through the garden gate,

Kuru stood before her with his hands clasped, saying, "Madam Nakiye"

, paying his respects . Finally, I was able to catch a glimpse of the MP's

from behind the curtain. After they had gone upstairs, groups of middle-aged men and women, dressed in stylish attire, began to arrive one after another. As this was a luxurious mansion with a spacious garden, there was no question of any event being held

. Half an hour later,

As the meal began, the clatter of cutlery and plates could be heard. With the mischief typical of youth in those days, I had climbed onto a table and pressed my ear firmly against the ceiling of the hall. Even now, whenever I think of it, I still can't help but laugh. After about an hour

, a woman and a man came out. I realised they were the servants who had come to serve the meal. When I pressed my ear firmly against the ceiling, I could hear the sounds of prayers I didn't understand. As the doors on the lower and upper floors were identical, I was quite comfortable from my vantage point. At one point, a loud-voiced person said, 'Let's all recite the psalms together'

. Groups of men and women recited the psalms in unison.

Judging by the voice, the same person, as if to make the hall resound,

"Before the Holy Candle is extinguished, I invite you, the noble children of the house of David, to the Sidur prayer," he said. It was recited in Hebrew—

Although I didn't understand the Sidur I thought I was holding, it was clear from the sounds they made that they were reciting it with fervour and sincerity. After the prayer had finished, a speaker said, "On this sacred Adar Festival, everyone is halal to one another. Now I am extinguishing the candles on the Davidic candelabra

" and after a few minutes of shuffling footsteps, the sounds ceased.

At last, I climbed down from the table and stretched out on the sofa. Not a sound came from upstairs. There was no trace left of the earlier commotion.

As I said to myself, 'God, forgive me,' I wondered why the whole world had excluded the Jewish race for centuries. Even if only for one night, in accordance with the 'Candle-Extinguishing Ceremonies' introduced by the Messiah Sabbatai Sevi, everyone was considered halal to one another."

The facts that the esteemed lawyer Yılmaz Ataksor experienced during his student years and recounted to me on numerous occasions are truths that shed light on history. Because I have known him since his childhood years practising law in Uşak and from his time at the Beyazıt Notary Office in Istanbul in the 1960s, I have never witnessed him saying anything untrue—
I didn't. In fact, when a sign reading 'Nakiye Elgün Street' was put up at the site of the Beth Israel Synagogue in Osmanbey, I found myself agreeing with him wholeheartedly. Yılmaz Ataksor, a true Turkish nationalist and one of the founders of the People's Party
, had remarked during a conversation of ours, "If one day they name streets and avenues after this candle-snuffer of a woman, I won't be the least bit surprised." And indeed, one day it came to pass. May the gentlemen who bestowed this name upon my country's street and the Şişli Municipality be blessed and happy. By naming one of the main streets after Üzeyir Garih Efendi, who, through the Alarko Holding he founded, sucked the blood of the Anatolian people, haven't they deified him?

Of course, these candle-extinguishing rituals, which present an extraordinarily sensitive and turbulent situation, cannot be dismissed merely through Yılmaz Ataksor's accounts. Such an unfathomable perversion—which, in the eyes of some, remains a matter of 'perhaps'—has even been accepted by Jewish historians (precisely because it is their own sacred tradition). Among them is Avram Galanti, a former Member of Parliament and author of *The History of Ankara*

- Avram Galanti of Bodrum: 1874 Bodrum, son of Mişon, secondary school graduate, fluent in German, Arabic, Hebrew, Greek and French! During the 7th Legislative Period (28 February 1943), he was elected as the MP for Niğde from President İsmet İnönü's quota—
was elected as a member of parliament. Galanti, the author of *The History of Ankara*, is of Jewish descent on his father's side and of Greek descent on his mother's.

Bodrumlu* describes the Adar Lamb Festival, an important tradition of the Jewish community, as follows:

"As a professor of the ancient history of Eastern peoples at Istanbul University, and as a resident of the East, I have frequently had the opportunity to compare certain ancient customs still practised in some regions of the Near East. The issue at hand here concerns the comical scenes that arise after the candles are extinguished, which have their origins

the ancient East. The nature of this source is as follows; Mi-

According to mythology, nature falls into a winter slumber and the sky god is chained. When the sun is eclipsed, the sun god Attis descends to earth to announce that the universe will blossom, and marries the goddess of nature, Ma or Ammas, who welcomes him. This is a festival of love. The god's descent was celebrated as follows. A fir tree was selected, covered with violets, and adorned with the image of Attis and the symbols of his religion

. Just as spring ends only to return the following year,

, so too was Attis bound to die in order to reappear the following year; consequently, the image was wrapped in bandages like a corpse. The fir tree was burned in a special ceremony, accompanied by songs sung in unison by the people who, having given themselves over to the world of drink in the most peculiar manner, took part in the wedding ceremony of Attis and Ma.

If we delve into ancient history, over time this ceremony's observance—/We see that it was practised by a group belonging to a school of thought in the Near East, and that traces of it can still be found today. The members of this group, known as the Tahtacı, would organise night-time rituals during which large candles were extinguished, in order to immerse themselves in these strange drinking revelries.

What a strange coincidence! As we were writing these lines, a Turkish newspaper published in Istanbul (5 May 1935), titled Akşam, was publishing a telegram from its correspondent in Maraş (Near East). Here is our translation of that telegram: "Near East, 4 May 1935" A few people practising a ceremony involving the extinguishing of large candles in a room were...

caught red-handed. At the scene, in addition to men and women, musical instruments and a black hen with its head cut off were also found.

As can be seen, this ceremony is identical to that performed by followers of the Sabbatean school. The only difference is the black hen, which takes the place of the lamb. The mud of these ancient rites could not help but spill over into the rites and customs of the ancient Oriental Jews.

Even today, it has been observed that the mud from the ceremony performed for Attis has also *found its way into the ceremony held in memory of the great Kabbalist Rabbi Shimon bar Yohai. "*

As can be understood from the written revelations above, a scholar of the stature of Professor Avram Galanti asserts that the Jewish traditions of antiquity were largely distorted and transformed into 'Mumsöndü' ceremonies by Sabbatai Sevi and his followers. Given that Professor Galanti has conducted significant research on these matters, we must accept that the immoral rituals of the past were not a figment of the imagination. If the 'Mumsöndü' rituals, which were serialised in newspapers in the 1930s, are not being brought to the fore in a country like Turkey where restrictions have been reduced to a minimum, there must be an ulterior motive

We need to look into this. Among the media barons, there are Sabbateans of Jewish origin, and it is very strange that such sensitive issues cannot be discussed thoroughly at all these days.

. However, İbrahim

Alaettin Gövsa,** who has carried out detailed research on this subject, defines the 'mumsöndü'—considered sacred by the majority of Sabbateans—as follows, albeit somewhat obliquely:

* Sabetay Sevi and the Traditions of the Sabbateans, pp. 75–76.

** İbrahim Alaettin Gövsa, Sabetay Sevi, Milenyum Publications, October 2000–Istanbul.

*"Regarding this Lamb Festival, Karakoşzade Rüştü, a member of the Sabbatean community, gave the following explanation to a reporter from the *Vakit Gazetesi* in 1340 (1924). The Lamb Festival is held on 22 Adar. This festival is held at night: and every year, lamb meat is eaten for the first time on this occasion, accompanied by a special ceremony. For this ceremony, there must be four married people present, provided that at least two are men and two are women. The number of guests attending the lamb feast may be increased as desired, provided that the number of married couples of both sexes is increased. The women, dressed in their finest and adorned with their jewellery, serve at the table. After the meal, there is some entertainment, and at a specific time the lights are extinguished, and the gathering continues in the dark.* Children *born on the occasion of this festival are regarded as possessing a kind of sacredness (precious beings). Adai 22 is also known as the Festival of the Four Hearts.*

The act of extinguishing the lights, as delicately described by İbrahim Alaettin Gövsa, is nothing other than the extinguishing of candles. In fact, for the Sabbateans, who have lived in seclusion for years, the 'Lamb'

The rituals associated with 'Bayram' had emerged alongside the winds of freedom during the multi-party era. On 24 July 1952, the newspaper 'Büyük Doğu', which brought the Sabbateans—led by the Jewish convert Ahmet Emin Yalınan—into the open, published a series of documented instalments over several days, exposing these people's dirty laundry. Turkey, the famous textile magnates the Dilber brothers'

from the columns of 'Büyük Doğu'

. A Sabbatean named Nafiz Özge, unable to endure the perverse practices imposed on his family any longer, sent a formal notice to the Dilbers via the Fatih Notary Office in Istanbul on 15 March 1952

- The Vakit newspaper, whilst serving as the standard-bearer of the single-party era during those years, was published by the Gördesli brothers Asım and Hakkı Tank Us. The Us brothers were later rewarded with parliamentary seats by İsmet İnönü in recognition of their services.

stating that they had coerced his wife into swapping partners. Nafiz Özge's written statement at the notary's office read as follows:

"I work at the abattoir in Süt/üce. I'm a gut-cleaner at Şark Deri Limited Company. One day, I brought a piece of meat home from the abattoir. When I walked in, what did I see? One of the most prominent leaders of the Dönme community was having a document drawn up. The man's name is Akil Kibar; he is the elder brother of Abdurrahman Kibar, who lives at Yeşildirek Katırcıoğlu Han, number 2.

When I entered the house, he and my wife suddenly became flustered. They were at a loss as to what to do. I saw them exchanging *glances and gestures. Akil Kibar uttered a few grandiloquent words and left. Once he had gone, I took my wife aside and snatched the paper he had had written from her hand.*

Yes, they had made advances towards her. According to their own beliefs (traditions), if a converted woman sleeps with such a teacher and becomes pregnant, the child born will be closer to Allah. The community of converts looks after such children and raises them: They tried to assault my wife but failed: Later, when I had a festive meal with him, Akil Kibar told me, 'In our religion, such things are not considered a sin.'

When Nazif Özge's accounts began to appear in the 'Büyük Doğu' newspaper in full-page headlines, the Ipekçis and Yairnans—prominent figures among the Sabbateans—were seized by panic.

Büyük Doğu published striking articles based on documents, stating that that the "Emperor of the Press", Ahmet Emin Yairnan, was the greatest Jewish convert and a Freemason. Such sensational headlines soon turned into a clash between Necip Fazıl Kısakürek and Yairnan. A point had been reached where our people, who until then had not known enough about Jewish converts, had begun to learn who they were. From the very first days of the Republic, these people—who had maintained their own customs and traditions in secrecy—

, were in a state of great anxiety, particularly regarding their professional lives, fearing that their peace of mind would be disturbed. In truth, no one was harming them, yet they could not help but be overcome by suspicion

. The Sabbateans began to appear in the headlines of the press—

Once they began to emerge, the veil of secrecy surrounding them was lifted, and the hidden underside of the iceberg began to be revealed piece by piece. There were no 'right-wingers' or 'left-wingers' amongst them. It was a well-known fact that none of them had any aims other than to live comfortably and to think of worldly pleasures. It is for this reason that every branch of the Sabbateans, in order to remain united and strong, regarded the preservation of their enduring, irreplaceable heresies as a primary principle. And this situation has continued to the present day (despite certain conflicts arising among some groups).

As for Nakiye Hamm, due to her status as one of the most prominent Sabbateans of the Republican era in our country, she served as a Member of Parliament for a total of eleven years, spanning three consecutive terms, representing the Republican People's Party. In the early years of her arrival in Turkey, Elgün stayed for a long time at the home of Nuri Bey, the son-in-law of Said Pasha, together with her close friend Seniha Hızal, and had a wide circle of acquaintances. She ensured that Seniha Hanım became the headmistress of the Feyziye Schools after her, and in 1935, they were elected as members of parliament together

and entered Parliament. During the single-party years—

Those unaccountable periods were marked by extraordinary hardships for the people of Anatolia. Trabzon, which could only elect two members of parliament, did not even feel it had the right to nominate candidates from its own province. Nakiye Elgün's remarks to CHP officials—

* Seniha Hızal: Adapazarı – 1897 – Nafîz – Faculty of Science, Darülfünun; General Inspectorate of the Ministry of Education; Teacher at the Selçuk Girls' Art School; Director of the Feyziye Schools; Member of Parliament for Trabzon (5th Term, 1935–1939); widow. Died 20 June 1985 in Istanbul.

With this recommendation, Seniha Hanım was appointed as a civil servant and elected as a Member of Parliament, whilst the other seat for Trabzon was secured by Sırrı Day, a Greek convert born in Çeşme in 1889. Such was the extent of this achievement that Sırrı Day subsequently served as Minister of Economy and

Public Works (Bayındırlık) Minister in the İnönü governments. Nakiye Elgün's Trab-

Her flatmate Seniha Hızal,* who secured her election as an MP for the district, may have denied her Sabbatean background due to her birth in Adapazarı, yet her father, Nafiz Efendi—who held a prominent position amongst the leaders of the Karakaşis of Thessaloniki—was one of the well-known Sabbateans of his time. Had Seniha Hanım not truly come from a Sabbatean family, would a Kabbalist like Nakiye Elgün, who never compromised on her religious principles, have had her elected first as a school headmistress and then as a Member of Parliament? Moreover, both of these ladies, who remained lifelong spinsters, shared the same home for many years.

However much Seniha Hanım may deny her own origins, her mentor Nakiye Elgün is undoubtedly one of the pioneers of the 'candle-extinguishing' rituals

in Turkey. If this were not the case, why would the members of the Feyziye Schools—a long-established institution of the Sabbateans—fail to defend the headmistress they hold in such high regard, in the face of accusations that have persisted for half a century? I still find it difficult to

.

THE NEXT REPRESENTATIVE OF HERESY AFTER NAKİYE ELGÜN
ISTANBUL MP YUSUF SALMAN

Born in Macedonia in 1888, Yusuf Salman was the next leader of the Sabbateans, despite being four years older than Nakiye Elgün. A graduate of Istanbul High School,
encouraged by his father Davi Efendi, began working in bookkeeping and accounting in the Karaköy district. A moneylender by trade, Salman was also among the pioneers of tax evasion. Over the years, through his significant
contributions to the Feyziye Schools, he had become the darling of the Jewish converts. Upon Nakiye Hanım's illness, Yusuf Salman took up the banner of heresy from her and became the sole authority over the Adar Lamb Festival and other events. As a well-known Freemason and a moneylender dealing in large sums, he was elected to the General Assembly of the Istanbul Province Council thanks to his financial power. Playing by the rules
According to reports, however, he was playing a high-stakes game. Jews generally do not look favourably upon Sabbateans because they are converts. However, Yusuf Salman
had become a favourite of the Jewish community through his support for both the synagogue and those in need. In every respect, he was a true practitioner of Talmudic philosophy*. He
to the people of the Jewish community, thereby fulfilling the principle of "Ken-

* Talmudic Philosophy: You may lend to a stranger at interest. But you shall not lend to your brother or your fellow believers at interest. Deuteronomy 23:30.

He strictly adhered to the rule that 'you shall not lend even a single penny to a non-believer'. Yusuf Salman, whose active involvement in such matters was taken into account, was elected as a Member of Parliament for Istanbul on the Democratic Party list in the elections of 27 October 1957, despite being placed near the bottom of the list, thanks to the high number of votes he received from Jews and Sabbateans, who made a point of keeping their identities secret. In fact, although the Democrats had placed him at the very bottom of their list, he had managed to enter Parliament as a result of a loophole in the majority system

. However, due to his status as a Turkish citizen,

No one really knew he was a Sabbatean, apart from Ishak Alatabev, a man of Jewish descent who was elected as a Member of Parliament from Istanbul at the same time! Over time, when he embarked on efforts to establish a plastics factory in the Israeli city of Haifa, everything came to light, and Yusuf Salman began to face harsh criticism even from his own party members. However, he paid no heed to this and went his own way. In particular, whilst creating significant financial resources for the Jewish community, he was organising meetings by bringing Sabbateans together in Ankara and Istanbul. He had no intention whatsoever of relinquishing the Sabbatean banner he had inherited from Nakiye Hanım. Although he had been elected as a Member of Parliament by chance, he was using this title merely as a means to an end. During the same period, there was another Member of Parliament within the Democratic Party group who both recited the Quran and secretly

. This 'taqiyya-practising' gentleman was none other than Agah Erozan from Mudanya

. The legendary figure of my childhood and youth, Adnan Menderes, had such a person in his Democratic Party—

* Agah Erozan: Mudanya – 1910, Harndi – Istanbul Faculty of Law – French – Public Administration – District Governor – Deputy Governor of Tekirdağ – Member of Parliament for Bursa in the 9th, 10th and 11th terms. Agah Erozan was also the cousin of Celal Sahir, a Jewish convert and Member of Parliament for the Republican People's Party in the 4th and 5th terms. During her lifetime, Celal Sahir's daughter, Berin Nadi, was among the largest shareholders of the Cumhuriyet newspaper.

The fact that he slipped through the net is, as I said at the outset, not his fault, but a flaw in the majority system. However, these people have been able to infiltrate every institution with ease, regardless of party affiliation.

After all these allegations regarding Yusuf Salman (his modesty—

I have heard these significant details (among others) recounted many times by the author Melek Merih Bayrı, who knew this distinguished gentleman well during his years as a Member of Parliament. This is because they had been on friendly terms as families and had visited one another for years. To clarify this point, I must first introduce Bayrı. In October 1979, a middle-aged, elegant woman would frequently visit the Nationalist Movement Party's headquarters on Bahçelievler 3rd Street. As I was a close friend of Alparslan Türkeş's brother-in-law, Zafer Günler, I kept asking him who this woman was. Since he didn't know exactly either, the two of us began

. Çimir, who was very fond of us,

told us that Melek Hanım had written books for the Ministry of National Education and İş Bankası Publications. However, every friend we came across was referring to this woman as a Sabbatean. Zafer and I didn't give it much credence at first. We used to say that if such a situation existed, she wouldn't be able to go straight up to the fourth floor and meet with Alparslan Türkeş. But this wasn't just any organisation; it was a party; she—

In those days, anyone could meet with anyone. As far as we know

the fact that Mrs Melek was from Thessaloniki did not imply that she was a Sabbatean. Because not every person from Thessaloniki was a Sabbatean, nor could they be. Therefore, there was absolutely no need to make such hasty judgements. Since Zafer could not ask his brother-in-law about such a sensitive matter, we decided to drop the subject, saying, 'Let's leave it at that.' In the intervening period, the 12 September coup had taken place, and Alparslan Türkeş had been placed under house arrest along with other party leaders. Turkey was going through very difficult times. Some time later, although the other leaders were released, Türkeş's

remained in detention. First Mamak, then Dil Oku-lu, Mevki Hospital—the years had slipped by like water. Meanwhile, Türkeş, who had suffered an internal eye haemorrhage, was being held at the hospital where he was detained—

I had visited the office. The situation was dire. Some of the lawyers in the group were demanding money to take on cases; the only one standing up against these abuses was Abdülkadir Erdil (Kadir Hoca). One day, Zafer told me that his brother-in-law's flat in Küçükesat had been sold to Mehmet Perçin*. This was because Şerafettin Yılmaz, the head of the group of lawyers handling the MHP case, was constantly demanding money. During those critical days, Melek Merih Bayrı—whom we viewed with suspicions of Sabbateanism—showed great courage by writing a letter to President Kenan Evren, Türkeş's school friend, asking why the MHP leader had not been released. The Office of the President's General Secretary replied in writing, stating that such matters fell within the jurisdiction of the courts. Indeed, Vacit Akkor, a school friend of both Evren and Sedat Celasun,

pursued the matter, writing letter after letter. In-

After serving a prison sentence of nearly five years, Alparslan Türkeş had finally been released. In the meantime, the Nationalist Movement Party had been closed down and its assets transferred to a receiver, leaving Türkeş in dire straits. Before long, his son-in-law, Yaşar Saraç,

had opened up the empty ground-floor flat on Bahçelievler IL Street as an office for his father-in-law. Despite being under surveillance by the National Intelligence Organisation, Türkeş travelled to and from the office daily in a white Audi car gifted to him by expatriates. However, due to fears for his future, there were very few visitors who came to enquire after his well-being. Among the regulars at the office were his son-in-law, Senior Engineer Yaşar Saraç; lawyer Abdülkadir Erdil (Kadir Hoca); Vacit Akkor; and Zafer Günler. One time

- Mehmet Perçin: 1945 graduate of Kadirli AİTİA, a product of the Ülkü Ocakları, Deputy Undersecretary at the Prime Minister's Office, Member of Parliament for Adana in the 18th Term.

Halil Şıvgın, a minister from the ANAP party, had also come to the meeting. Of course, there were those who dropped in from time to time, but these were a limited number of people who truly believed in the cause. In February 1986, whilst chatting with Zafer and some friends in the lounge of the office at Gonca Apartments, we saw Melek Merih Bayrı arrive. Personally, we didn't care for this elderly woman's flamboyant and flashy appearance. Whilst waiting in the lounge, she chatted with us too. When she mentioned that she recognised us from previous years, she was delighted. Meanwhile, she took out a copy of the book

"Mustafa Kemal with the Sun-like Eyes",

short while later, she went into the room and spoke at length with Türkeş. After Bayrı had left, I turned to Zafer. "We used to call this flashy woman a Sabbatean; we were all wrong," I said, to which he replied with a joke, saying, "You never know."

Time was passing so quickly that my children had grown up in the blink of an eye; in the mid-1990s, I had opened a textile shop for my son in the Ka-rum Business Centre, one of Ankara's major shopping centres. I would spend time there from time to time. One day, quite by chance, Melek

Merih Bayrı and her niece Ceyda walked in. After a chat and some shopping, we saw them off. As Bayrı's home was close to Karum, she often

. I even had the chance to meet her son-in-law Hakkı and her daughter Funda. However, they were living in İzmir. Meanwhile, Bayrı was constantly writing children's books for İş Bankası Cultural Publications

and was earning a considerable amount in royalties. When he saw that my books were being published one after another, he would joke, "The horn has overtaken the ear." Actually, I too, like him, was with İlesam "Science

I was a member of the 'Literary Works Association'. One day, whilst chatting away at the tea garden in Karum, I plucked up the courage—risking the breakdown of our sisterly friendship—and asked Melek

. When I said, 'In previous years, I used to think you were a Sabbatean,' she didn't seem surprised at all and began to speak:

"Yes, I was born in Izmir, but my roots are in Thessaloniki. However, I want you and those who think like you to know that not every person from Thessaloniki is a Sabbatean. In the past, when you saw me as a flamboyant, painted woman, I was well aware that your community did not particularly like me. Because

I am a clever woman who knows what the future holds. Look, my dear, you've really dug deep into my past after I turned seventy. Since you've been curious for all these years, instead of taking some secrets to the grave,

Let me make this clear straight away. Although I grew up alongside Jews in the İzmir Quarantine, I am certainly not a Sabbatean. If I were not a true Atatürkist, I would not have written such books for the Ministry of National Education. Furthermore, despite the fact that I frequently visited Türkeş—

you know full well that I never expected any benefit from him. Besides, wasn't it me who went to the Gonca Apartment during his most difficult days to ask after his well-being? Doesn't the letter I wrote to Kenan Evren prove that, even if I'm not a nationalist, I have a certain sympathy for nationalists?

Let's move on to another important matter: the issue of Funda's father! Funda is my only daughter in this life. You know my son-in-law, Hakkı Ersoy. He won't compromise on nationalism for a single step. My separation from my husband years ago was due to this Sabbateanism issue that you've all been so curious about. Because my ex-husband, who was a judge of the High Criminal Court, was a Jewish convert. However, I had no idea about this situation at the start. They told me he was from Thessaloniki, just like me, and we married through an arranged marriage. As we lived for years in the Ayrancı district behind the Parliament in Ankara, we had many friends among politicians. One day, my husband came home from dinner with an elderly gentleman he had met earlier at the Anatolia Club. This gentleman was born in Macedonia

It was Yusuf Salman, the Member of Parliament for Istanbul. As the comings and goings within the family began to increase over time, I started to feel uneasy. Because I was very young at the time, whereas they were a married couple in their seventies. In fact, one day, my close friend Birim Bozok—Salih Bozok's niece—whispered in my ear, 'Get rid of these old people,' when she encountered them at our house. I swear to God, I didn't know my husband was a Sabbatean until I got to know Yusuf Salman and his family.

my husband began to change, and when I got into the habit of reading the Torah

in the evenings, I began to have my doubts. Of course, the arguments that flared up frequently between us never ceased

. Despite everything, my husband, Yusuf Salman's various back-

He had made a habit of attending the gatherings organised by his neighbours in their homes. One evening, we were invited to their home on Meneviş Street to celebrate Passover, the Jewish holy day. I put up a great deal of resistance to the idea. After my wife pleaded and pleaded, I was forced to attend the gathering, albeit reluctantly. Along with their spouses, there were, as far as I recall, 10–12 people in the spacious living room of the house. I met Bursa MP Agah Erozan and his wife there

met them there. They were a Sabatean couple from Mudanya

. They were also close relatives of Berin Nadi, one of the owners of the Cumhuriyet newspaper. As the meal began, the white wine was flowing freely. Everyone at my table was tucking into the special unleavened bread, shaped like a flatbread, with great appetite

. Towards the end of the meal, Agah Erozan recited the Psalms*

and recited the prayers from the Sidur. However angry I might have been, I can honestly say I have never heard such a beautiful voice in my life. When I heard from him personally that he had recited the Qur'an at certain gatherings, I was utterly astonished. From what I learnt there, the Sabbateans—how the Mus-

* Agah Erozan: In addition to his role as a Member of Parliament, he also served as President of Fenerbahçe Football Club due to his passion for sport.

Muslim cemeteries, they can also recite the Quran within communities that are not their own. Of course, this was the very essence of deception and hypocrisy itself. That is why calling these people 'apostates' is a very accurate description. Without a doubt, they were practising the strictest form of Kabbalah.

Following the conversation during the meal, after Agah Erozan read some passages from the Torah, the host Yusuf Salman, my wife and a few others pricked their index fingers with a pin to draw blood, then dripped it onto the unleavened bread in their hands and recited a prayer in Hebrew—

They began to eat accompanied by the music. According to Jewish custom,

, they would not only earn merit but also draw closer to the Prophet David. Once the bread-eating portion was over, the men took the kippahs from their pockets and placed them on their heads,

They began to celebrate each other's Unleavened Bread Festival by embracing and shaking hands. Although I was deeply saddened, I had no choice but to shake the hands of both the women and the men without showing my feelings. As midnight approached and it was time to leave, Yusuf Salman would see us all off to the front door, saying to those present, 'May God grant its continuation.' When we arrived home, whilst my wife was in high spirits, I was in a right state. Later, when the incident of dripping blood onto the unleavened bread came to mind, I was seized by a fit of laughter. A few months later, my husband joined a Masonic lodge. He had completely lost his bearings due to this obsession with Sabbateanism. As the arguments and disputes continued unabated, I, being young at the time, took a stand and put a stop to such families—starting with Yusuf Salman—coming to and from our home. As far as I could tell, my husband was meeting with them at the Anatolia Club or at some house gatherings. Since Ankara was a relatively small city back then, there weren't many places to go. I believe it was towards the end of December 1959, a week before Christmas. My husband had received another invitation; Mu-

He said he was going to attend 'Purim' or 'Adar Festival', a holy day for the Sevilerio community. I didn't react much; he was just carrying on with what he was doing anyway. Apparently, they were going to hold this gathering at the home of

. Personally, although I'd heard his name, I didn't know Altabev, who was of Jewish descent. My husband, carefully packing his kippah and Torah into a bag, left the house in the evening. My daughter Funda, who was three years old at the time, and I were left alone at home. However, a doubt had crept into my mind. I began rummaging through the notes my husband had kept. Because he had produced a document detailing the Sabbateans' holy days. As I read through the piles of documents, I realised he had been lying. For there was no connection between December and Purim. So, if there was no Shabbat celebration and no Passover, what gathering could they possibly be holding tonight? I understood that although the 'Adar Lamb Festival' is in March,

according to the Torah written during the Jewish exile, it could also be celebrated before Christmas

. So it seems that tonight our heretics were going to hold a candle-lighting ceremony at Isaac Altabev's house. As all these men and their wives were elderly, it was a condition that married couples attend the ceremony—

Because of this, I began to wonder what on earth my husband might be doing there. Of course, my curiosity wasn't because I loved him, but out of a woman's pride. Grown men were handing their wives over to one another for the sake of some imaginary perversion, and then carrying on with their daily lives as if nothing had happened. That night, I couldn't sleep a wink. When my husband came home at dawn, his face and eyes reeked unbearably of onions. Thinking to myself, I reacted immediately. "I knew they drank like water at Purim, but this is the first I've heard of eating onion-based dishes," I said, and a deep silence fell over the room. However, upon paying closer attention, I could also detect the scent of perfume alongside the onions. As the couple traded barbs, "This won't stay here; tomorrow, Yusuf Salman and the man you call İshak Altabev will be at the party's headquarters—

When I said, 'I'll complain to the authorities,' my husband realised I was determined and relented. That very evening, my husband had attended the candle-blowing ritual with a Jewish woman named 'Sedef', with whom he'd entered into a muta marriage a few months earlier. As for the supposed miraculous effect of smearing onion on his face and eyes—it was nothing more than a ruse he'd employed to keep me from understanding the situation. Even though my daughter was asleep, I was sobbing uncontrollably. Shouting, 'Wherever you blew out that candle, get lost and go there,' I left the bedroom. For educated people of a certain age to engage in such depravity in the name of so-called Judaism was beyond comprehension. From that day on, our family bonds began to crumble completely. After we separated our rooms, we were more like friends than husband and wife. Alas, all this was the bitter reality of life. Finally, as a young woman, having endured this disgrace for another year for my child's sake, I left my husband. From then on, he would go his way, and I would go mine. The truth is that the heresies of these Jewish converts will continue throughout every stage of life, just as they do today. For whilst they all speak of Sabbatai Sevi, they are fixated on the idea of a Messiah. Despite my age and knowledge, I still do not understand these heretics who commit unthinkable acts in the name of the Messiah."

Whenever the author Melek Merih Bayrı and I visited the Karum Business Centre, we always discussed these matters. I can say that my past prejudices regarding her being a Sabbatean were a youthful mistake. However, had it not been for my persistent inquiries, I would never have come to learn such important information. The sad and strange aspect of the matter is that, even if they are Jewish converts, the fact that the MPs who govern us swap partners during the 'mumsöndü' rituals is an unforgivable situation. Given that this is how the rule operates, it means that the heretical celebrations of every Jewish convert who believes in the false messiah Sabbatai Sevi will continue forever, regardless of whether they are ministers, MPs or bureaucrats.

MY NEIGHBOUR, THE CANDLE-EXTINGISHER IN ANKARA,

Between 1972 and 1974, I lived with my childhood friend Naci Özgören in his bachelor flat on Balo Street in Küçükesat. In fact, apart from the two flats at the front of the building, all the other flats were occupied by bachelors. Our landlord, and fellow townsman, Celal Tiryakioğlu, had moved to Istanbul with his family following his retirement from the Directorate General of the Ministry of Transport. However, as he had reserved a space for himself in the part of the building facing the garden, he would come by once or twice a month to collect the rent before returning to Istanbul. Although we didn't know the residents on the front side very well, as we lived in the flat facing the back, we were in constant contact with Mr Celal. On each visit, he would specifically ask me to keep an eye on the building. More importantly, he asked me to keep an eye on Izzet Sarrafi, who I had learnt was a Jewish convert living on the floor above us. Of course, as this wasn't part of my job, I would simply say 'right' and brush it off. The block was home to a mix of people, mostly bachelors, including civil servants, retired colonels, musicians, and those working in embassies and the Presidency. In those years, Küçükesat was among Ankara's most upmarket neighbourhoods. However, whilst there were those who lived respectably, families with cosmopolitan leanings also attracted attention.

Izzet Sarrafi, who lived on the floor above us, was living with a Cypriot woman named Seniha, who worked at the Ministry of Trade and had told the landlord she was married. They would leave quietly in the mornings,

They were returning home in the evening. Whenever we met—sometimes at the entrance to the block, sometimes at the famous Moka Pastry Shop opposite Bülent Ecevit's house—we would simply exchange greetings

. In those years, this pastry shop, situated on the corner of Bade Street and Esat Street, was something of a meeting place for all the young people. Seniha Hanım, who lived with Izzet Bey, the customs broker, belonged to the middle-aged group. Although I was on friendly terms with everyone in the block, I kept my distance from them as much as possible. Perhaps the information I had previously gathered about the Sabbateans had led me to such a prejudice. I was not particularly fond of the groups of men and women in flamboyant clothes who came to their homes at weekends either. Despite all these comings and goings, they still led a quiet

lifestyle. Despite everything, I tried to establish a rapport with them

I didn't feel like it. Who knows, perhaps these Sabbateans, like us, might harbour negative feelings towards those who are not of their own kind. Caught up in these dilemmas, thoughts crossed my mind as to whether they might be engaging in some kind of heretical Jewish celebrations, and so I couldn't help but harbour suspicions, even if only in my absence. My landlord, who lived in Istanbul, had assigned me the task of collecting the heating bills—a duty I'd never wanted. Our caretaker, Mr Şükrü, usually collected the money and brought it to me; if there were any delays, I'd go out personally to collect it from the flat residents. Although İzzet Sarrafi was a wealthy man who drove around in luxury cars, he would sometimes delay his payments due to forgetfulness. For this reason, when I went to his door in the evening, he and Seniha Hanım, with whom he lived, would

They were extremely polite; as soon as they'd paid, they'd invite me inside. Despite all their insistence, I'd just chat briefly and thank them. After all, they were quite a bit older than me. On one occasion, when we bumped into each other at Moka Pastanesi, they insisted on inviting me to their table. Our tea

, the conversation flowed, and both of them mentioned that 'they were Turkish citizens according to the population register, and that their ancestors were of Sephardic descent'. When I mentioned that I had sufficient knowledge about the Sabbateans and had read some books on the subject, they were delighted. When I asked Izzet Sarrafi, 'You are generally involved in trade; what is the reason for this?', he replied immediately. 'Please don't be offended, but Israeli Prime Minister Golda Meir's words—"Instead of working in agriculture like the Turks to earn a living, engage in trade so that you may earn money for meat and wine"—are an inviolable maxim for us.' Although I did not react to what Sarrafi had said, I had effectively given the necessary response by saying, 'Not everything is about money; there are also indispensable spiritual values in human life.'

One late afternoon, just as my friend Naci Özgören and I were getting ready to go out for dinner, there was a knock at the door. When we opened it, the caretaker, Mr Şükrü, was holding out a smart tray with two large porcelain plates, covered in foil, containing some roast lamb he had brought for us. 'What's this, where did this come from?' I asked, and he told us it had been sent by our upstairs neighbour, Mr İzzet. As we were about to go to the restaurant, we gave the gifts we'd received to Mr Şükrü—on the condition that Sarrafi didn't hear about it—and went out. When we returned home around 10.00, as I was changing my clothes, my eye fell on the calendar on the wall. It was the 22nd of March 1973. I burst out laughing. My friend Naci was staring at me in bewilderment, unable to make sense of my laughter. I immediately replied, "My dear brother, today there's a lamb festival upstairs." As my friend didn't have sufficient knowledge about Jewish converts, I explained the situation to him in full detail. Because we were raised in the Anatolian culture, we still couldn't fathom situations like swapping partners; he said I was just daydreaming—

. Since I'd gained sufficient knowledge on the matter from Yilmaz Ataksor a few years ago, I didn't back down and even went so far as to bet my dear friend a 'Camel' coat.

Although we were both staying in separate rooms, we had been woken by the sound of an organ and music ringing in our ears after midnight. Despite the building's extremely thick walls, the Hebrew songs and strange sounds of prayer coming from above had completely robbed us of our sleep. A few minutes had passed when the door above us was practically being pounded on. I recognised the voice demanding, 'Open the door' immediately. It was our landlord, Mr Celal. It seemed he must have just arrived from Istanbul. When the noise died down for a moment, I heard footsteps approaching our flat. As soon as the doorbell rang, I opened the door and, still half-asleep, found myself face to face with Celal Tiryakioğlu:

– What's the matter, Uncle Celal? Have you just arrived?

– I've just arrived, but what a journey!

– Why?

– Didn't you hear? The Jews upstairs are demolishing the building.

– I heard some noises a moment ago, but then I dozed off.

– I rang the doorbell, but no one answered. I knocked on the window, but they still didn't open it.

– So what are you planning to do now?

– You're like my own brother; let's go up together and have a chat with them, see what their problem is!

– Uncle Celal, wouldn't it be better if we spoke to them and gave them a warning first thing in the morning?

– No, no, let's sort this out right now.

He got dressed in a hurry. After that, we went upstairs with Mr Celal. Although our landlord was very kind-hearted, he was

eccentric sort of person. For that reason, to prevent him from speaking harshly to people,

I had arranged to meet him. When I rang the bell, I politely told İzzet Sarrafi that the host wished to speak to him. He must have felt a little relieved to hear my voice, as he opened the door immediately. He was wearing an extremely smart tuxedo and on his head

They were wearing their distinctive Jewish kippahs. Before I had a chance to speak, Celal Bey, who was storming in, was already raising a ruckus, shouting, 'What's all this noise? You're out of here this very minute.' To avoid disturbing the other flats further, we went inside and began talking in the hallway. İzzet Sarrafi whispered in my ear, insisting that I try to calm the landlord down. Just as I'd managed to calm Celal Bey down a little, we took two steps from the hallway and looked towards the drawing room; the scene that met our eyes was quite astonishing. In the spacious living room, rows of cushions lined the floor; seven-branched David candelabra stood on the tables; and groups of four or five elegantly dressed men and women, holding their glasses, were looking at us with a nervous air. All the women over forty were dressed in black and wearing miniskirts. Actually, one shouldn't have found this odd—

because in those years an unstoppable mini-skirt craze was sweeping the nation. Judging by their state, they were all drunk, as the candles were about to go out. Meanwhile, those who were curious about me

My friend Naci had also come over to us, fully dressed. Mr Celal, whom we had managed to calm down somewhat, suddenly flew into a rage and started asking his tenant questions:

– Sarrafi, what on earth is this? Did I give you the house so you could turn it into a brothel?

– Sir, how primitive are your thoughts?

– I'm a man with two university degrees—why on earth would I be primitive!

– Today is our sacred Lamb Festival.

– What does that mean?

– Just as you have your religious holidays, we celebrate our Lamb Festival in the month of Adar.

– Are you celebrating with those old sheep here?

One of the women from that group, all decked out in gold jewellery, said to Mr Celal:

– You old fool, you're the one who's really old.

– Come on, you woman dressed like a fairground monkey, you're not my match.

– You uncivilised old codger, you can't ruin our sacred night. Get out, go wherever you like!

With tensions running high, Mr Celal—who seemed to be spewing anger in all directions—was now screaming at the top of his voice that he would call the vice squad and have us all thrown out. Just as the two sides were on the verge of coming to blows, my friend Naci, using his tall frame to form a barrier between them, led Mr Celal outside and escorted him down to our flat. By this point, the whole block was in an uproar. As we walked, Izzet Sarrafi came up to me in the lower corridor and said, 'Please, let the landlord not file a complaint with the authorities tonight; I'll be out of here within a week at the latest.' After giving him our assurance, we managed to settle the matter by persuading Mr Celal, who was sitting in our flat's living room. However calm he became, he kept repeating, "I've lived with honour all my life; I won't let anyone call me a brothel-keeper." When we made him a coffee and started chatting, he went on and on about his troubles:

– Do you know, my dear, you bachelors don't even eat the mint these Jews eat. With those big, fat old men, all dressed up

smelly creatures, they're celebrating their so-called 'Lamb Festival' as if they're the smartest; get out of here, you immoral people.

– Uncle Celal, there are certain important days for Jews and Jewish converts, I suppose you know about them too?

– How should I know? It's the first time in my life I've had a Jewish tenant.

– So you don't know that, apart from exceptions, spouses are swapped on 22 Adar either?

– So these infidels aren't content with just having fun—they're swapping partners as well? In that case, I'll spring into action and catch them red-handed.

Realising he'd made a mess of things without meaning to:

– Oh dear, Uncle Celal, what are you doing? If the building's reputation gets tarnished by this, how on earth will we clean up this mess? Let them leave the flat of their own accord.

- That's true! In that case, let's make sure they move out within a few days.

– Don't worry, Izzet Sarrafi said he'd have the flat cleared within a week.

– Let them leave sooner; I don't want their money or their belongings either.

– You just stay calm and go back to your flat to rest; I'll take care of this myself.

– All right, my boy, I trust your character and your word. Because your positive behaviour has never let me down.

After Mr Celal had retired for the night, I went to bed straight away, but the noise I heard in the morning woke me up early

. I saw that our landlord had taken the caretaker aside and was talking to him in the garden. As they had called for me, I went over to them. Mr Celal was saying the following to the caretaker without stopping:

– 'Mr Şükrü, the block is falling apart at night and you hear nothing, just sitting there getting fat.'

– Sir, this is a place where mostly bachelors live, which is why there's always this noise.

– Son, I'm not talking about the bachelors. The noises were coming from the Jews upstairs.

– Sir, they only make a noise once in a blue moon. After that, you wouldn't even notice they're there.

– Well, why?

– I don't know either. Once or twice a year, five or six men and women come, and they make a racket until morning. After that, there's no sound at all. Even if some fancy ladies do come now and then, they get into Seniha Hanım's or İzzet Bey's car and drive off.

– Well, why don't you stop them?

– Sir, I'm not going to be the one to rein in these women who've gone wild !

– What on earth does 'morçilik' mean?

– My dear, they say that in our part of the world, the uncontrollable, wild canary has turned purple

– Why aren't you telling me what's going on here? Besides, at my age, I've no business with those wild, raving lot. From now on, you won't be delivering to flat number 8 either. They'll be moving out soon anyway.

– Sir, I told you those women only come once or twice a year!

– Son, you've got it into your head about that woman too! I'm telling you not to serve Izzet Sarrafi and his wife Seniha, that's all.

– Sir, they aren't that bad; yesterday they handed out lamb to the whole block.

– Şükrü, stop this nonsense; you've eaten the lamb but you didn't see the candle being extinguished.

– How could I not have seen it? Yesterday at midday, I polished the candlesticks at home and arranged the candles. Then I took the lamb meat to each flat one by one.

– Son, I'm not asking you about all that. Did you see the candles go out at midnight?

– My dear, how should I know? Everyone's private affairs are their own business.

Whilst all this was being discussed, a storm of laughter had begun to sweep through the group. Such witty conversations were doing a great deal to lift Mr Celal's spirits. In truth, I had no particular obsession with 'diet boreuro' or anything of the sort. Indeed, I could hardly have had any expectations of Celal Tiryakioğlu, a state pensioner. However, I felt I ought to show him due respect, both because of our shared hometown ties and because he was older than my father. As elderly people are easily offended, they constantly expect attention from those around them. Beyond all this, even if my landlord had been a complete stranger,

I could not remain silent about such depravities being celebrated

in the block of flats where I lived. Although I had heard rumours in the past, this was the first time in my life I had come across such an event. However, what I saw was not entirely clear. I had seen that the 22nd of Adar was being celebrated when I spoke briefly with İzzet Sarrafiy, but

. However, the distribution of lamb meat during the day, and the fact that they ate until late into the night

The recitation of prayers and the singing of Hebrew songs around the candelabra were the most striking manifestations of the Sabbateans' heretical activities. Despite all these developments and the fierce outcry that ensued,

I could not, for the life of me,

. That very evening, whilst we were chatting over books at home, the doorbell rang. We quickly gathered ourselves and opened the door; there stood İzzet Sarrafi, asking permission to come in. As we sat facing each other in the living room, he was thanking us for having calmed the host down. As the conversation unfolded, we began to politely bombard him with questions. He was already

days' time, I'll be moving to Çankaya, he said, and with a sincere expression, he went on to describe the events of the previous evening as follows:

– As you know, I've been living in this block of flats longer than any of you. We are people of Jewish origin registered as part of the Turkish population. I am married to Seniha under a muta marriage—that is, a marriage solemnised by a rabbi. Just like the imam-led marriage in your community! That is why we have been living together for five years. Just as religious holidays are important to you Muslims, so too are the festivals of Unleavened Bread, Shabbat, Passover, Purim and the 22nd of Adar indispensable to us. In particular, the 22nd of Adar, the Feast of the Lamb, is an indispensable part of our lives. We have celebrated this important day here in this flat three or four times without fail, just as we have done for nearly twenty years with friends who believe in Sabbatai Sevi and the Jewish faith. Unfortunately, the landlord's wife came by in the middle of the night and caused a commotion, which greatly disturbed our peace. I am a freelance customs agent, but the woman I live with

has recently been appointed as a new department head at the ministry where she works. Her face—

It's only natural that I should feel that way. Otherwise, I wouldn't have remained so silent towards Mr Celal.

Meanwhile, my friend Naci, who had interrupted Sarrafi, began asking questions to find out more details about Adar. I immediately intervened, saying, 'If you think there's a problem with that, please explain—

and defused the tension. As far as we could tell, our neighbour, who saw no harm in recounting his own customs and traditions, began speaking without hesitation:

– We eagerly await the arrival of Adar every year. Although all sorts of unfounded rumours are circulated about the Jewish community and the Sabbateans, both Turks and Christians have merely looked upon our sacred festival with disapproval. Who knows, perhaps they are right from their own perspective. Let me make this clear: not everyone changes partners during Adar. It is a matter of faith and personal choice. However, devout Sabbateans like myself favour changing partners in order to be closer to the spirit of the Messiah. You assume that the partner one changes with that night will remain with the other person forever. In fact, such a thing is impossible according to the requirements of our faith. The partners who have swapped do not even wish to recall the night they spent together the following day! Because, having become lawful to one another and having fulfilled the sacred night, by morning—

After offering their psalms of prayer, they put everything behind them and began a new life. However, it is important to note that during the holy month of Adar, couples sometimes change partners of their own volition, and sometimes due to

. The night begins with prayers and the drinking of wine from goblets. After a meal accompanied by music,

the candles in the candelabra are extinguished, and after retiring to the beds, the 'Adar ritual' concludes with prayers lasting until morning

. Here, no one may be another's lover

. However, if there are those bound by a bond of the heart—barring certain exceptions—this is a different matter. Recently, there have been those who celebrate Adar 22 a week before Christmas as a tradition of the ancient Bacchus rites

, we are in favour of doing everything in due course. Celebrating a festival twice is also religiously objectionable. I say with regret that our sacred night last night was

. By persuading my friends with great difficulty, we managed to celebrate our festival despite everything.

Introducing the subject politely, 'Excuse me, I hope I'm not overstepping the mark, but have you swapped partners too?'

– What could be more natural than that! It is our indispensable festival. After we all prayed together in the morning, everyone bid farewell with a brotherly kiss. Even if I were to see Sara Hanım, whom I chose last night, every single day until the next Adar, I would not regard her as a sexual object. Because this principle is a rule of Sabbateanism. If you view a spouse you have swapped with in that manner, such behaviour is utterly unbecoming of a religious observance. Therefore, no one has the right to wound the spirit of the Messiah as we approach this holy night. Finally, let me also say that in our community, those with less faith do not swap partners. Whether among the Sephardim or the Ashkenazim, their numbers are quite high. I can state quite clearly that I am strongly opposed to those who have recently moved the Purim festival from public venues to private homes and engage in partner swapping.
For such a thing is not found in the Sabbatean calendar. These shenanigans are entirely the work of wealthy, misguided rich people. Every devout Jew—whether Sephardic, Ashkenazi or Sabbatean—celebrates the 22nd of Adar properly, with few exceptions. Celebrate—
"We also respect those who do not. That is their choice."

Having sat in the living room of our bachelor flat for about an hour making important statements, İzzet Sarrafi stood up to take his leave, insisting on the words, "Let us all respect one another's faith." After our Sabbatean guest had left, my friend Naci, his eyes wide as saucers, was hurling curses at himself. When I remarked, "Thanks to talking behind the man's back, I've gained a 'Camel' coat," he couldn't help but exclaim, "I now understand far better why the Jews of the world are cursed." A few days after all these sensational developments, Izzet Sarrafi's wife, with whom he lived in a muta marriage, Se-

niha Hanım, had quietly left Küçükesat and moved to another neighbourhood.

The world was such a small place that when Güneş Öngüt became Minister of Transport in 1978, I too began working in his entourage. Although they actually held conservative views, they resigned from the Justice Party alongside the 'Eleven Group' and joined the cabinet where Bülent Ecevit was handing out favours to his supporters.
was among them. Although ministers such as Tuncay Mataracı were involved in major corruption scandals, Öngüt, having no interest in money or material gain, had not touched a single penny of the state's funds. Although we were fellow townspeople, I resented them inwardly for accepting ministerial posts in the CHP government. As a civil servant, there was nothing I could do about it. Whenever we went on domestic trips, we stayed at the guesthouse at Haydarpaşa Station rather than in luxury hotels. Those who saw the minister there could not hide their astonishment

. In the first week of April 1978, we were due to travel to Bulgaria at the invitation of the Post Minister, Pando Vancev. The minister's wife was also to join the trip. However, once again,
We were all staying at Haydarpaşa Station. After breakfast, we were due to fly to Sofia on the 12.00 flight. Whilst going over the final preparations for the official visit, the Minister decided to inspect the station rather than wait at Yeşilköy, as we still had three and a half hours to spare. Just as the inspection was beginning, a hand reached out to me from the crowd. I quickly realised that the man who then embraced and kissed me was İzzet Sarrafi, whom I hadn't seen for nearly five years. After asking the Minister's permission and stepping back politely, I said to Sarrafi, "What are you doing here?" I was stunned by what he told me. It turned out the man was securing customs tenders from institutions affiliated with the Ministry of Transport and the State Railways. He told me he owned a waterfront flat in Bebek and a villa on Heybeliada—

When he said that, I didn't react too strongly so as not to show my disappointment. This man, who had been living in a modest flat in Ankara until just three or four years ago, was now living the high life, having made millions off the state. As he was a special customs broker and worked through the tender system, there was nothing to be done. Meanwhile, to change the subject, I asked, "What's the news from Adar Bayram?" to which he simply replied, "Business as usual."

He even mentioned that the Sabbatean group they'd taken in had expanded further, inviting well-known carpet merchants to celebrate their special occasions with gatherings of twenty to thirty people. Just as I was about to leave , the minister's brief inspection had also come to an end. By the time we set off from Haydarpaşa and arrived at Yeşilköy, I felt as though I were a ghost.

I was struggling to keep a straight face in front of those around me. As I boarded the plane to fly to Sofia with a delegation of eighteen people, my mind was still on the huge profits a Jewish convert had made at the state's expense. With this money, in luxury villas and mansions, all manner of depravities would be celebrated in the name of the spirit of Sabbatai Sevi, and it would be my Anatolian people who would pay the price for such unthinkable shamelessness. Alas, my Turkey, alas—as the true people of the country we live in, are we really so helpless?

WHO IS THIS SABETAY SEVI?

According to historical sources, Sabetay Sevi was born in Izmir in 1626, the son of a Jewish family. In Sabetay's own treatise, his date of birth is recorded as the 9th day of the month of 'Ab' in the year 5386 of the Hebrew calendar. In the Gregorian calendar, this date corresponds to 1 August 1626. According to Jewish tradition, it is customary to name a boy born on the holy Sabbath 'Sabetay'

is an inevitable practice. Some Jews

Although they do not accept the rumours, according to the Midrash—that is, the ancient rabbinical tradition—the Messiah will also be born on the 9th of the month of Ab. Those who did not believe in Sabbatai claimed that he had deliberately altered his own date of birth to conform to this belief. However, throughout Jewish history, various messiahs have emerged at different intervals, temporarily easing the despair of Jews scattered across the globe, only to cause great disappointment later on. The Jewish community, despised and ostracised wherever they went, nevertheless harboured rosy dreams of their salvation; according to certain Kabbalistic prophecies, they believed that the Messiah would certainly come to earth and lead them to the Israel of the future. However, all these unattainable dreams beyond Mount Kaf would not be realised immediately, according to the sacred text the 'Zohar'. And what was written there articulated the Jews' expectations regarding the future as follows:

"The Holy One; when You raise up the children of Israel and bring them out of the Exile, You will open for them a small and *narrow window of light—*

It will open, then it will open another, larger window, and finally it will open the lofty gates leading to the four corners of the universe. This is how it will be, and not all at once; for the healing that is the remedy for despair does not come to a sick man all at once, but comes slowly, until he grows strong. "

According to the sacred text 'Zohar', the Children of Israel, scattered in exile across the four corners of the world, were regarded as a sick man

. That is why they were impatiently awaiting the 'Messiah' who would rescue them from the vortex into which they had fallen. Sabetay Sevi, the son of Mordehay, a Jewish man from Naz, who was born in Izmir and had previously worked as a poultry farmer in Mora,

, was the son of Mordehay, a Jew from Ashkenaz. Sabetay Sevi, supposedly this human—

He was to become a rabbi. I say Ashkenazi because the name Sevi is not found amongst the Sephardim. In fact, his father Mordehay and his wife Clara had settled in Izmir ten to twelve years before their son Sabetay was born (1614). First Elijah (Ilyas), then Sabetay, and finally Joseph (Yasef) were born

. Abandoning his former poultry business, the father, together with his sons,

to become among the wealthiest merchants in Izmir. Sabetay's mother and father died

. Upon examining the gravestones, we see that the father, Mordehay, and his brother Isaac also

in 1663. The graves of Sabetay's father, mother and uncle remained in the Bahri Baba cemetery in the Karataş district of Izmir until 1918. However, during the War of Independence,

Following the victory, this cemetery was converted into a park. However, despite extensive searches, the grave of Sabetay's mother, Clara, has never been found.

During Sabetay Sevi's youth, almost all the foreign merchants residing in Izmir worked with Jewish brokers. These shrewd Jews were highly proficient not only in various foreign languages but also in Turkish and Greek. Ya-

Another area where the Jews had established dominance was the customs service. Sabetay's elder brother Ilyas and his younger brother Yasef were doing business with English merchants. Sabetay, in stark contrast to his brothers, had turned his attention to theological studies involving religious matters. Due to his

his extreme ambition, he quickly acquired sufficient knowledge of Hebrew and Arabic, and delved into the subjects of theology and metaphysics—

He had also made considerable progress in his studies. According to historical sources, it is known that he received his early education from Rabbi Isaac di Alba*, who died in 1681. Later, Sabetay Se-

, attained the title of rabbi at the age of eighteen. This was something rarely seen up to that point. Whilst his peers were at the level of ordinary students

, Sabetay was in the position of a rabbi leading large congregations in worship

. Moses Pinherio, who studied the Talmud with him

, described his friend's knowledge in this field as "extraordinary". Many Jewish religious scholars living in the same era as Sabetay also noted his profound knowledge,

They had become established. Sabbatai's studies of Kabbalah focused on the *Zohar*, also known as the *Book of Splendour*. As a pioneering work of Kabbalah literature,

had come to be regarded as a sacred text for every Jew.

The Zohar is a book that summarises the ancient Kabbalah traditions, whose roots lie in antiquity, and, beyond that, the mystical Jewish teachings

. It was a work that Sabbetai Sevi, who would later become known for his immoral theories, particularly in the Islamic world, was drawn to.

Another book was the Tanakh. This book, which played a significant role in the development of Jewish mysticism in later ages through the Kabbalah—

* Isaac of Alba was among the leading representatives of the council of rabbis that drafted the decree excommunicating all Sabbateans from Judaism, having taken a stand against them following Sabbatai Zevi's ostensible conversion.

was attracting considerable interest from his disciples. Sabetay, whilst devoting the time remaining after his synagogue services shut himself away at home to study Kabbalah, whilst also behaviour. In many sources describing his youth, the inexplicable fluctuations in his personality— It is possible to come across him. Tobias Rofe, an Ashkenazi Jew like himself, described his impressions of Sabbatai as follows: : 'Despite all his knowledge and learning, he always did absurd things. That is why people talk about him and they would say he was a foolish man." Documents and written sources containing similar assessments to those of his fellow Ashkenazi, Tobias Rofe, in written sources in written sources. For such false messiahs, who have emerged in various periods of history, however convincing their promises may be, cannot be said to be consistent.

When we examine Sabetay Sevi's youth in Izmir , we see that at the age of twenty-two he married a Jewish girl from Izmir. However, this young girl's is not mentioned. The couple had known each other from the Jewish Quarter. This union, which began happily, failed to fulfil the obligations of marriage, . When Sabetay's father-in-law complained to the council of elders that his son-in-law was impotent, the parties mutually agreed to a divorce and brought their brief marital journey to an end.

A few months later, Sabetay fell in love with another unnamed girl. Before long, they were married. weeks had passed, yet Sabetay had become extremely restless. When his young wife did not find what she had hoped for, she returned to her father's house, feeling hurt and angry returned to her father's home. According to the Jewish historian Thomas Coenen, the girl's father, a member of one of Izmir's most respected families, was a carpet merchant

set

to ensure his son-in-law fulfilled his marital obligations.

he says he could not provide for her. Following these complaints, Sabbatai was forced to separate from his second wife, though he had no desire to do so. His brothers and close

were deeply distressed. Although they could not openly tell him certain

things to his face, but there were quite a few who spoke behind his back. In his spare time, he would wander the fields with his Hebrew books, reading psalms and prayers aloud

caused his fellow believers to laugh. Some even went so far as to say he had lost his mind. On a windy autumn evening in 1648, Sabetay set out from Izmir

two hours' journey from Izmir,

He said that the Spirit of the Lord had come upon him. According to his own account, the voice of God spoke to him, saying:

"You are the Saviour of the Israelites, the son of David, the Messiah anointed by the God of Jacob. It is your destiny to save the Israelites, to gather them from the four corners of the earth and bring them to Jerusalem
is your destiny."

From that moment on, Sabbatai, believing himself to be possessed by the Holy Spirit, uttered God's name in deep reverence and began to walk—

began to display strange behaviours that defied reason and logic, as required by the mysterious path. Those who found it difficult to understand Sabetay's strange behaviour, which was just like that of a madman—

, found it difficult to understand his strange behaviour and deemed him

They saw him as having emerged from the sea. Another piece of this madness had been added by the Jewish historian Coenen. Coenen insisted that, particularly after 1648, a very pleasant scent had begun to emanate from Sabetai's entourage

.

However, given that he had both uttered and believed this fanciful myth himself, such baseless revelations were taken seriously by only a very small circle. Coenen later noted that Sabetai's followers believed this pleasant scent to be

When he spoke of his beliefs, he met with a great deal of resistance. Rumours had spread amongst the Jews of Izmir that a rabbi, a man of the faith, was using perfume; and this deception—believed to be a natural scent not bestowed by God—was regarded as hypocrisy, giving rise to murmurs of discontent. In response to this situation, a Jewish doctor named Dr Barrut, having been specially invited by Sabbatai, went to his home and found himself faced with a situation akin to a confrontation. Stripping naked before the doctor, Sabbatai declared that he had not applied any perfume to his body and that this was the scent of God. Not content with this he reminded the doctor, who was watching him closely, that during a night of prayer, exalted spirits had come and anointed him with fragrant oils, and had commanded him not to speak of this divine event to anyone until a specified time had elapsed. Dr Barrut, who seemed almost spellbound by the words of the false Messiah before him, kept this secret—which had become a shell of secrecy between them—for a full eighteen years, right up until the day Sabetay Sevi declared himself to be the Messiah. For the Jewish doctor had, once and for all, fallen under the spell of the young rabbi before him...

Sabbatai Zevi's self-proclamation as the Messiah and his subsequent consecration, like other significant events in his religious movement, were later transformed into a festival by his disciples affiliated with his dervish lodge. According to the Sabbatean calendar

, on the 21st day of the month of Sivan, Shabbetai Zevi is said to have 'Elijah the Prophet'—

He was consecrated by 'Gamber'. This date is 21 Sivan (5408), that is, 11 June 1648. After Sabetai had proclaimed himself the Messiah, he forgot that the holy spirits had come to his home in Izmir one night; as if someone else had told Dr Barrut all this, he began to say that it was the Prophet Elijah who had blessed him. It is well known that the Jewish converts in Thessaloniki continued to celebrate this festival of consecration with great fervour well into the 20th century. This

psalms, prayers and hymns recited in memory of this festival and in honour of Sabbatai Sevi's religious ministry have continued to the present day:

"God has not forgotten Israel.

And the blessing of Emire was completed. On the

day of her blessing

the city found peace."

One of the sources written during the time of Sabbatai Sevi

With the exception of this, all sources indicate that he declared his messiahship before 1665. The only person to argue the contrary is Jacob Sasportas, the principal opponent of Sabbateanism. From his own perspective,

, Sasportas put forward opposing views, whether justified or not, and his explanation is as follows:

"About twenty years ago, that man (Sabbatai Zevi) opened his mouth and said: 'I am the Messiah', and uttered the unspoken name of God. Upon this, his chief teacher, the great rabbi Joseph Eskapha, rebuked him, declared him guilty, and proclaimed:

'Whoever strikes him first shall deserve a reward, for he is a son of Israel—

"He will lead people into sin and create a new religion."

Since all sources, with the exception of Jacob Sasportas, state that Sabbatai declared his messiahship almost immediately, there is a grain of truth in what they say. What difference does it make whether this heretic proclaimed his messiahship immediately or eighteen years later? However, it is rumoured that Sabetay occasionally

. However, his two divorces at short intervals, due to his inability to perform his marital duties, and beyond that, his portrayal of God's natural scent as

Although his resorting to deception by using perfumes may have raised certain doubts about his character, with his captivating style

he demonstrated the ability to gather devoted followers around him in a short space of time. Despite all this, whilst his opponents within the Jewish community in Izmir harboured a secret grudge against him, they did not

. Their sole desire was nothing other than to quietly drive him out of the city and render him powerless. And they wished to achieve this as soon as possible through instructions to be received from the authorities

. With large crowds gathering around him every day,

Sabbatai, who went on excursions around Izmir two or three times a week, fasting throughout the day and, together with his disciples,

They were conducting a service, reading psalms and offering prayers. During one of these service outings, Sabetay, who had gone for a swim off the coast of Çeşme and Alaçatı, was suddenly caught in an unexpected whirlpool and was thrown into a state of terror; at that moment, he was rescued by those around him

and this rescue was regarded as a miracle of God. In reality, this event—which was by no means a miracle—found its place in the Sabbatean calendar and evolved into one of the most important celebration days for Jewish converts. Thus, the 'Purim Festival'—that is, the sacred pilgrimage days—of the Jews and the Sabbateans

came into being. While on the subject, I think it is worth explaining Purim, a true Sabbatean tradition.

- The Festival of Purim is also celebrated by Jews who are not converts, as an indispensable Jewish tradition.

PURIM FESTIVAL

According to the Sabbatean calendar, a fast is observed on the 15th day of the month of Kislev. Today is the holiest fast day of the entire year. It is noted that this tradition, celebrated with the commencement of the rituals, was initiated by Sabbatai's disciple

Haliarn Barzilay. Many historical sources mention the severe trauma and crises Sabetay experienced during his adolescence. The suffering caused by these crises, which were soon overcome by the disciples of the false messiah

, who were soon scattered to the four winds, interpret the suffering caused by these crises through a Kabbalistic lens as periods when 'God hid His face from Sabbatai' and the subsequent 'Age of Enlightenment'

periods". Going even further,

His disciples (with a visionary philosophy) describe the alternating years of darkness and light in Sabbetai's life as trials that the Messiah must undergo, again from a Kabbalistic perspective.

, as the trials the Messiah must endure. After observing their fast on the day they consider sacred, the Jewish converts celebrate the 'Purim' festivities that very evening

. When evening darkness falls, to satisfy the hunger of the whole day

, just as on the Feast of the Lamb on 22 Adar, married couples, both men and women, don their finest attire and join in the festivities

They begin their procession. Of course, the kippah—a symbol of the Jewish faith—is never absent from the men's heads. Even those Jews who take a stance against the Dönme adopt

adopted this celebration. For Jews who believe in the Berial Torah,

have celebrated Purim with great enthusiasm for centuries.

On this night, which is sacred to the Sabbateans and the Jewish community, the bottles are opened by the hosts. If a non-Jewish official's hand touches the bottles, even by mistake, the drink is deemed impure and cannot be consumed. At Purim, which is celebrated with great care even in the most luxurious venues, those serving food and drink are members of the Jewish faith. On this sacred night, everyone drinks wine to their heart's content, losing themselves in wild revelry.

In particular, fanatical Sabbateans compete with one another to drink wine from the goblet held by the rabbis as they walk around reciting the prayer from the siddur. After passing out in the early hours of the morning at the venues where they celebrated, they make their way home accompanied by their children or relatives who have come to collect them.

If Purim is celebrated at home rather than in nightclubs or local venues, the nature of the event changes completely, turning into debauchery reminiscent of the Mumsön-düyü. According to the Sabbateans, married couples who are together on this night are halal to one another, just as they are on 22 Adar. This means that, as a reward for fasting during the day, everyone can spend the night with the partner they have chosen and accepted. However, the only difference between Purim and a 'mumsön' is that 'just one couple', having asked permission from the other friends in the group, celebrate the night to the full in a separate room, invoking the spirit of Sabbatai. Of course, it makes no difference whose wife is with whose husband. The depraved revellers in the hall, carried away by the rhythm of drink and music, encourage the couple performing the Purim rite, much like a bride and groom about to enter the bridal chamber. Later, those whose turn comes enter the room allocated to them and carry out the necessary act without any time limit. Once the act of seclusion is over, the husband and wife, as if they had not committed that sin, clasp hands and recite psalms and prayers. Although a perversion of faith beyond comprehension is practised here, after the Purim celebrations, they keep their distance from one another (woman-man-

) remain distant from one another. For they believe that night to be a sacred trust, much like the 'extinguishing of the candle'. Although some may exchange greetings and engage in brief conversation when they meet outside, there is no doubt that these celebrations, performed through the human body, are a typical manifestation of Sabbateanism and Jewish irreverence.

I can state quite clearly that I obtained the most detailed information on this matter from Davud Levioğlu, a Sephardic Jewish textile merchant whose insights I have consulted from time to time. During our meetings in Istanbul and Ankara, Levioğlu explained as follows:

"As is well known, I am Sephardic. That is to say, my family are among those who came from Spain five hundred years ago. We have lived side by side with Turks and conducted trade for many years. My current business partner is also Turkish. However, we Jews—
I have never witnessed the 'Mumsöndü' celebrations attributed to the Dili people in my own family. We had only heard that Adar 22, known as the 'Lamb Festival', was celebrated among married couples in times long past. However, I have never witnessed any instances of partners swapping. I also take part in the celebrations of Shabbat, Passover and Purim, which are traditions of our ancestors. Because these are sacred to us. To be clear, on Purim we gather in respectable venues put on our kippahs, and then accompanied by prayers and music, drink wine from the hands of the rabbis. Since this is considered a requirement of our faith, any drink consumed from the hand of a non-Jew is deemed impure. The only thing that saddens me here is that Tony Cauki, the miner, and his worldly wife Sedef Hanım have taken the sacred Purim celebrations from the synagogue into a domestic setting, making it seem as though all of us do this. Tony Cauki used to be a member of the Galatasaray Club's board of directors, and his wife runs shops in Nişantaşı—
He was the business partner of the renowned artist Çolpan İlhan. This is the famous 'Genç Çolpan' boutique, which specialises in
The famous 'Genç Çolpan' boutique specialises in women's clothing. This shop was a place where Sedef Hanım partnered to satisfy her customers and enjoy a chat with her friends. Tony and SedefHa-

were a constant sight on the streets of Nişantaşı in the evenings. Over time, this depraved couple became so unrestrained that, unfortunately, their activities escalated to the point of swapping partners in homes and luxury villas. I know for a fact that whilst nothing of the sort occurs on Purim, the Cauki family are the sole inventors of partner-swapping on this holy day. Naturally, some well-known Jews and Sabbateans joined in their depravity. In fact, I can say that, from time to time, members of Turkish high society also took part.

My concern here is that the actions of a particular group are being attributed to the entire Jewish community. The Chukers have done what they set out to do
and are now parading about in America. We Sephardim are absolutely opposed to such situations. Moreover, despite my family's objections, I married a Turkish woman.
Just as I do not attend celebrations outside of holy days, I have no involvement in any form of heresy. I have told you in all sincerity who it is that carries out these deeds. The Chassidim, being of Ashkenazi origin, may view such heresies as natural. Personally, I have never witnessed such negative practices among Sephardim. The unacceptable traditions of Sabbatai Zevi do not concern me
concern me. Because I am a Jew who believes in the Torah. Istanbul
The Cauki family, who organise candle-lighting ceremonies whenever the mood takes them, even on nights other than holy days, have been ostracised by the Jewish community because of all this. As far as I know, Tony had even fallen out with his closest friend, Alp Yalman. Because they are, as a family, immoral and deceitful. Personally, I curse them for the harm they have caused to us, who live our lives in peace. As you know, Tony and Sedef Cauki have now taken all these perversions—which are an integral part of their degenerate lives—to America.

Although textile merchant Davud Levioğlu, as a Sephardic Jew, defends his own sect, I think even this much of his account is sufficient. Ge-

It has become abundantly clear that, even outside of Adar 22, Purim and other Jewish holy days, the Cauki family led the way in practising the perversion of partner-swapping. Moreover, particularly in the 1990s, the Bezmen family—converts to Judaism—were close friends of the Caukis. In fact, they would party together until dawn every night at various luxury venues. Therefore, there can be no question of a distinction between Ashkenazi and Sephardic Jews here. Given this situation, what difference does it make to these Jewish families, who do not place much importance on sectarian differences, whether it is Adar or Purim? It is abundantly clear that after these deviant celebrations were carried out by certain individuals, they retired to a luxurious setting for seclusion. Moreover, since the Jewish-owned 'Shalom Newspaper' has not refuted these depravities organised under the guise of holy days, it means that in venues where married couples gather at certain times, the spirit of Sabbatai Zevi will be invoked and the candles of the Davidic menorahs will be extinguished. However much these deviant individuals may yearn for such suitable environments in Turkey, where they run riot every night, they cannot even find them in their homeland of Israel, which Ben-Gurion* described as an oasis in the desert.

* Ben-Gurion: The first Prime Minister of the State of Israel.

SABETAY SEVI, BANISHED FROM EVERYWHERE, IS HEADING TO THE HOLY LAND TO DECLARE HIMSELF THE MESSIAH

As Sabetay Sevi's immoral theories reached ever more unfathomable extremes, the leaders of the Jewish community who opposed him , under pressure from Turkish citizens as well, expelled the 'false Messiah' expelled the false messiah from Izmir. According to Saspartos, Sabetay's disciple Joseph Eskapha and Aaron Lapapa, one of the most renowned Jewish scholars of the era, , Aaron Lapapa, also vehemently opposed him. For even even the feast celebrations on Purim had been diverted from their purpose, turning into a realm of drunkenness and a perversion of lust had arrived. His father, Eskapha, went even further and advised that Sabetay be put to death, but the disciples in his entourage were afraid to carry out the wishes of the haliam —feared to carry out his wishes. Nathan of Gaza recounted that Sabbatai Sevi had endured eighteen years of exile, that wherever he went , and—more importantly—that proclamations were issued declaring him a subversive whose death was obligatory . Yet this same Nathan was among the foremost of those who supported Sabbatai for years. also confirm the accuracy of these views.

According to Jewish sources, Sabetai's teachings were based solely on Kabbalah— It is well known that he was not only involved in philosophy but also in Kabbalah practices. According to Jewish belief, a person who names, could also acquire the power to perform extraordinary miracles. Saspartos, a heretic

, and that he dedicated himself to holy spirits
but also to names of diabolical intent and was closely involved in 'black magic'. These circumstances were among the reasons for his expulsion from Izmir. Coenen, one of the leading figures in Jewish history,
, describes the false messiah's state of mind during those years as follows:

*"Sabbatai was such a cunning charlatan that he added yet another practice to the rabbis' laws; through this system, he gained a large following of disciples and supporters. One day, the Sabbateans caused a great commotion in the synagogue, and following this incident,
, he was expelled from Izmir without delay, subject to prohibitions deemed unacceptable by the rabbis, whose every word carried the weight of law and decree."*

Feeling as though his soul had descended into a bottomless pit,
Sabetay's (in a state of weariness and exhaustion) first port of call was the cosmopolitan
Thessaloniki. Why 'cosmopolitan'? In this typical Ottoman city within the borders of the Macedonian region, every
People of every nation lived here Albanians, Slavs, Bulgarians, Greeks, Jews, Armenians, Levantines—every nation one could think of was present here,
the sounds of the call to prayer echoing from the city's steep labyrinths
mingled with the discordant clamour of church bells. When we examine historical sources
, we see that Sabbatai Sevi had come to Thessaloniki alone,
. Particularly in the mid-1650s, approximately two-thirds of the city's population were Jewish. The
Although the other minorities were also residents of Thessaloniki,
the Jews, who held a dominant position numerically, within the Ottoman Empire
They constituted the majority until the fall of the Ottoman Empire. Whilst the Jews living in Izmir resided in two neighbourhoods, Karataş and Karantina, those settled in Thessaloniki
had spread throughout the city to ensure they did not lose control. As they consistently maintained the strength of their community, the Ottoman

territory, they appeared not merely as a minority but almost as a native element. Undoubtedly, Thessaloniki was

region. For this reason, the vast majority of those from Thessaloniki who came to our country, particularly during the 1924 population exchange, were of Jewish origin—

It is only natural that they should be from Selanik. However, to make a realistic aside here; as I have reiterated before, it is out of the question to accuse every we cannot attribute the people of Thessaloniki to Judaism. Because amongst them are those settled in Turkey and Greek (Yu-

) and Roma ethnic groups, as well as the Turks whom we define as the indigenous element.

In Thessaloniki, the Jews, who for years maintained their dominance by forming a large ghetto in the neighbourhoods around the harbour,

had brought together the city's three oldest communities. Originally composed of Romaniotes, the Ashkenazim migrated from Central Europe in the mid-14th century alongside Bulgarian-origin migrants.

With their arrival, they had formed a large Jewish community. Later on, they were joined by Italian Jews from Sicily and Calabria,

numbering in the tens of thousands. By the end of the 15th

By the end of the 15th century, the arrival of Jews forcibly expelled from Spain and Portugal meant that the wealthy Sephardim formed the largest community. The fact that there were

gave them an advantage over other groups. Each Jewish community formed a 'Kahal', that is, a religious congregation gathering in its own synagogue. By the mid-1700s

, the Ottoman city of Thessaloniki boasted thirty-six large

large synagogues and over fifty small places of worship for religious services.

This dire situation persisted for years regarding the Jewish-
Such a lapse, stemming from the indifference of our leaders, had not even occurred in Spain, Portugal and Italy, which were at the heart of the matter.

was akin to the laying of the foundations of the State of Israel
State of Israel.

In the early days, Shabbetai, who had endured difficult times in Thessaloniki, began to gather large crowds around him by captivating people with his exceptional oratory skills and devilish cunning. When he began to sing Hebrew hymns, he seemed to cast a spell over those before him. The Jews who believed in him bowed before him with reverence day by day, cursing the rabbis who had caused his expulsion from Izmir. Abraham Cuenque, who met Sabbatai Sevi in 1663 and later became one of his most devoted disciples, speaks of the Messiah's appearance, which left people in awe. Sabbatai was tall and possessed a captivating physique—
He writes that he wore the magnificent robes characteristic of the nobility, and that his slightly tanned, radiant complexion and circular beard attracted great attention. Despite these favourable descriptions, Sabbatai's erratic behaviour and peculiar forms of worship soon gave rise to certain contradictions. According to Jewish tradition, uttering God's name and referring to Him by name was an unacceptable act. According to some accounts, by using this name, Sabbatai was regarding himself as a god. In the days that followed, the false Messiah's invitation to the leading Jews of Thessaloniki to visit his home, and his declaration after the meal prayers had ended that he had 'married the Torah', caused those present to be filled with horror. Shortly afterwards, the dignitaries left the house and, gathering the following day at the Great Synagogue, decided to expel this heretical man from the city, swearing on the Torah that their decision was irrevocable. When the council conveyed their demands to Sabbatai, the false Messiah, though deeply distressed, merely replied without any reaction, "In time, you too will follow my teachings."

Following his expulsion from Thessaloniki, Sabbatai proceeded without delay to Athens, and from there to Patras, his father's birthplace. For in those years, there were many Jewish families in Patras. Later, a

Having spent some time in the Peloponnese, Sabbatai decided to travel to Istanbul in the middle of 1658. Although the Ottoman Empire was going through a period of stagnation,

, Istanbul was still regarded as a metropolis in the eyes of Westerners. Upon his first

, Sabetay was greatly encouraged by the fact that he had sufficient funds and was warmly received by the leading members and elders of the Jewish community who believed in him

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. In a sense, it was as though the sorrow-filled days in Thessaloniki were now behind him. In the Istanbul of those days, the Jews numbered a total of They lived in three districts. These were Balaç on the southern side of the Golden Horn, Galata on the northern shore, and Hasköy. The Karaites, one of the famous Jewish families also lived in Hasköy. When we examine the history of the Ottoman Empire

history, we see the Karay, Sephardic and Romaniote communities as the oldest Jewish communities.

the Karaites, Sephardim and Romanyots. The famous Turkish traveller Evliya Çelebi, who lived in the seventeenth century, describes the Hasköy district of Istanbul during the years when Sabbatai Sevi lived there as follows in his travelogue, which has been held in high regard by all generations:

"There are three thousand households in Hasköy, many of which have orchards and flower gardens. Some of the vineyards yield lemons and oranges. These are the houses overlooking the sea and belong to the Jews. This place is almost like the city of Thessaloniki (it is like Thessaloniki) or like the city of Safed in Arabia; it is the property of the Jewish community. The gravestones of the Jewish community also lie scattered across the hills of Hasköy like white pebbles on the ground. It is unlikely to see anything like this elsewhere."

* One of the most prominent members of the Karay family is the renowned writer Refik Halid Karay, who was exiled by Atatürk along with the '150s' for opposing the National Struggle. According to the Jewish 'Shalom Newspaper', there were previously a thousand Karay families in Istanbul. Nowadays, this number has fallen to around thirty. Refik Halid Karay's father later adopted Mevlevi Sufism.

In a significant section of Evliya Çelebi's travelogue,
A procession of tradesmen, the like of which had never been seen before, was held at the request of Sultan Murad IV prior to his departure on campaign
ceremony takes place. According to the accounts here, for three days
various guilds paraded past the Alay Pavilion, presenting one colourful display after another to entertain the sultan. The interesting aspect is that the final procession consisted of Jewish innkeepers. Evliya Çelebi, in a dig at Murad IV, who
and considered permissible for himself
, he describes the Jews, who resorted to various tricks to win the sultan's favour through their performances, as follows:

"At last, the Jewish innkeepers arrive. As they are all Jews, their procession brings up the rear. This procession, comprising six hundred men and a hundred shops, despite the Greek tavern-keepers, are all dressed in Ace-mane and Levandane garments, bandit-style robes and sarnur furs, with sarnur caps and headdresses on their heads, and tightly wound turbans. Other bearded Jews, too, paraded in fine jewellery and garments, distributing sugar syrup to the crowd from crystal and Necef goblets held in their hands, instead of wine. "

What Evliya Çelebi sought to describe here is the procession in which Jewish tavern-keepers offered sherbet to the Turkish people
offered wine to the sultan from their goblets. This demonstrates that the Jews, who were deviant in every way—
began with the Jews. Sabbatai Sevi's religious
However splendid those early days may have been, when he went about his daily business and carried on with his life, they turned out to be a complete fiasco in the end.
, due to his peculiar behaviour, he begins to fall out of favour in the eyes of the Jewish community and the public, just as he had in Izmir and Selanik
, he begins to fall out of favour with the Jewish community and the locals. By the eighth month of his arrival in Istanbul, his fellow believers, who had shunned him in every way, wasted no time in excommunicating him

. La Croix describes the incident that greatly angered the Jewish community as follows:

"Sabbatai purchased a rather large fish, swaddled it like a baby and placed it in a cradle, then summoned the rabbis of Istanbul to come and see it. According to Sabbatai, the fish was a
the Messiah would come under the sign of Pisces, whilst the cradle was a sign of the Israelites' deliverance after a long period of suffering."

Following such absurd fatwas, which were utterly devoid of credibility, the Jews began to view Sabbatai, whom they had previously held in such high esteem, with suspicion. However, within the Ottoman Empire
, the Council of Elders decided to expel him from Thessaloniki
the Council of Elders, far from expelling him from Thessaloniki,
but, on the contrary, punished him with a flogging. The forty lashes administered to Shabbetai by a synagogue official were the clearest sign that he could not remain in Istanbul either. The Council of Elders did not stop there, but declared that no Jew was to form a friendship with Shabbetai, and that those who disobeyed this ban would be
, thereby, in a sense, isolating these heretical coreligionists
They were effectively excommunicating him. Although Sabetay attracted attention wherever he went with his unconventional behaviour, during his eight-month stay in Istanbul he formed close friendships with Elijah Car-eassani and David Habillo, who were known for their exceptional expertise in Kabbalah
(religious doctrine), known for their expertise in Kabbalah. According to
According to the writings of historians, he had worked with Car-
eassani, who was said to 'drive out evil spirits', on the practice of Kabbalah. In
in fact, Sabetay had been an expert on Kabbalah since his early youth. However, as
he interpreted this teaching according to his own worldview, earning the hatred of some Jews, whilst particularly today, those who believe in him look upon him with sympathy, and his

and the like.

Since forbidden things contain a certain sweetness, the Sabbateans—whom we refer to as the 'intellectuals' of this world—celebrate with relish the immoral traditions bestowed upon them by this false Messiah. The world we live in is heading in such a direction that even conservative Jews who did not believe in Sabbatai in past eras now celebrate the 22nd of Adar, the Feast of the Lamb (Mumsöndü), outside the specified date, by organising wild parties of joy (like a sacred ritual) on their happiest days—wedding anniversaries and birthdays (as if it were a sacred ritual).

In early 1659, realising he could no longer remain in Istanbul, Sabbatai set off for Izmir, his birthplace from which he had been expelled years earlier, accompanied by his Kabbalist friend David Habillo. He was well aware that nearly eight years had passed. He did not expect the Jewish community in Izmir to expel him again. This was because David Habillo, with whom he had set out, was a prominent figure who collected donations for the Jews of Jerusalem and enjoyed great respect within his own community. Therefore, preventing any potential unpleasantness was, from his perspective, a relatively easy matter. When they arrived in Izmir, the chief rabbi Joseph Eskapha*, who had expelled Sabetay from this city, was quite elderly and had withdrawn from the synagogue. The other young rabbis,

, they could not oppose Habillo, whom they held in great esteem, and so they contented themselves with keeping silent. Sabetay's elder brothers, Elijah (Ilyas) and Joseph (Yasef), who had achieved great success in business, had begun to feel deeply uneasy about their brother's return to Izmir. For they feared being ostracised by the city's Jews and other minorities

* Joseph Eskapha, the Jewish Chief Rabbi, died in 1662 at the age of ninety-three in his home in Karataş, Izmir.

They were afraid. As Sabetay had shared a home with David Habillo for a time, they hurled abuse from behind their veils whilst their hands and feet were bound

, yet when they met face to face, they exchanged mere polite courtesies. Seeing that this would not work, the leaders of the Jewish community began to exert commercial pressure on Sabetay's brothers in secret. Since, by its very nature, the existence of money is more important than anything else from a Jewish perspective

, the presence of money is more important than anything else; thus, Elijah and Joseph endured difficult days, fearing their wealth would vanish. At last, they pleaded with Sabetay for days on end,

. Wherever he went, he found peace

Sabetay, having been persuaded to stay in exchange for a large sum of money, and having obtained the consent of his close friend David Rabilio, had accepted the offer from Izmir

. As they say, 'even if it's your own brother, you won't forgive him!

! Of course, this is a Jewish saying. True to this description,

, the false messiah, having taken more than half of his brothers' wealth, had left Izmir for the second time in the spring of 1662, without a trace.

During this mysterious journey, Sabetay, who had spent about two months in Rhodes living in a luxurious mansion with servants at his command, was looking for a way to get to Jerusalem. The time he spent in Rhodes

After two months, with plenty of money in his pocket, he boarded a well-equipped ship

he set sail for Egypt via Alexandria. The Jewish historian Thevenot describes Sabetay's journey from Rhodes to Egypt and the ship he called "Saique" as follows:

"These ships (Saiques) have rounded hulls just like sailing vessels, but their masts are very large and tall. They carry a great deal of cargo but sail quite slowly except when they are making headway against the wind. The Greeks used only these vessels in the White Sea (the Aegean Sea) and the Black Sea

, which is why there are so many of these ships. On the other hand, Christian pirates frequently plunder them. "

After a journey lasting several days, Sabbatai arrived in Egypt in the summer of 1662 and made his way first to Cairo. He settled in the Jewish Quarter of Old Cairo, also known as Misr al-Madima or, as it was commonly called, Fustat. Here, the Sephardim, who spoke mainly Ladino, were particularly prominent.

Another Jewish community in the same neighbourhood, however, hailed from Iran and

They were Babylonians who had emigrated from Iraq. The third community consisted of Karaites. Upon settling in Cairo, Sabbatai Sevi began worshipping at the Ben Ezra Synagogue, which was the synagogue of the Jerusalemite community. According to Jewish tradition, this is Cairo's oldest synagogue and was commissioned by the Prophet Jeremiah. During Sabetay's time in Cairo, the head of the Jewish community in Egypt was Raphael Joseph, who had been appointed Chief Rabbi earlier that year. However, although he had no personal knowledge of Sabetay, he showed him no warmth whatsoever. Such coldness stemmed from their differing interpretations of Kabbalah, the Jewish mystical tradition. Realising that he could not gather a sufficient following in Cairo whilst Rabbi Raphael was there, Sabetai decided to go to Jerusalem, which had long been his greatest dream.

According to historical sources, in the autumn of 1662, Sabbatai Sevi set out from Cairo and made his way to the holy city of Jerusalem. He travelled for days on camels, lavishing generous tips on the caravan drivers to ensure they would cross the vast desert. At that time, a total of three hundred Jewish families lived in Jerusalem. The holy city was entirely under Muslim rule. The population of these three hundred Jewish families did not exceed 1,500. The majority of this small community consisted of Sephardim who observed their religious duties at the Hurva Synagogue.

Abdiham Cuenque states that Sabbatai Sevi arrived in Jerusalem without any companions or assistants, lived there in solitude, fasted constantly, and went to the market on the holy Sabbath to buy clothes for himself. A few months later, Sabbatai moved into a larger and more practical house. This house, situated near the city centre, belonged to his close friend, the Kabbalist David Habillo, who had died suddenly in 1661 following a sudden illness. After spending days reciting prayers and exhibiting strange behaviour, and receiving no attention from anyone, Sabetay was forced to retreat into seclusion in a dimly lit room of this spacious house. Later, having regained his composure, he entered into close relations with the rabbis in Jerusalem. Among these Jewish religious leaders were David Yishaki, the rabbi of Thessaloniki; Samuel Primo, the rabbi of Bursa; and Judah Sharaf, the rabbi of Jerusalem and Cairo.

In those years, the Jewish community in Jerusalem was obliged to pay taxes to the tax collectors appointed by the Ottoman state. The majority of the money-grubbing Jews, who found the taxes too high, seized any opportunity to flee to other towns and villages. This was because, in their mindset, they wanted all their earnings to remain in their own pockets. Eventually, the leading Jews of Jerusalem approached Shabbetai and proposed that he act as an envoy to resolve this tax issue. Taking on such a responsibility for the first time in his life, the false messiah set off for Cairo. In the early days of October 1663, whilst crossing the desert on a camel with his aides, he stopped at the Cave of Machpelah in Hebron—where it is said he saw Sarah, the wife of Abraham—and prayed fervently all day long with the Torah in his hands. It was in this sacred cave that Abraham Cuenque first saw Sabbatai, and they never met again after that. In his writings, Abraham describes that unforgettable moment as follows:

"From the moment Sabetai Sevi arrived, I never took my eyes off him. Whilst he was reciting the midday prayer with us in the synagogue, and later when he led the large congregation in the evening prayer at the Cave of Machpelah, my gaze was always fixed upon him. I spent most of that night near the house where he was staying, watching him closely. My fellow believers, who were watching him with me from the windows and rooftops of their homes, also spent a sleepless night. Sabbatai, of his own volition, paced back and forth inside the house, which was lit by dozens of candles, stroking his beard, and muttering something through his quivering lips. Later, throughout the night, he sang hymns in an exceedingly pleasant, harmonious voice. Finally, the sun rose and we all went to the synagogue to perform the morning

. Here, I can testify with all sincerity

that he possessed a demeanour unlike that of any other person, one that evoked a profound sense of admiration in others. The moment my eyes fell upon him, I could not tear my gaze away."

Setting out from Hebron in the early hours of the morning, Sabetay set off for Cairo and, after an arduous journey, stopped off in Gaza. The vast majority of Jews in Jerusalem and the Middle East were from Sephardic families who had come from Spain. During his stay in Gaza, Sabetay met Nathan, who was at least as knowledgeable about Kabbalah as he was. This intelligent Jew was an Ashkenazi of Polish origin, unlike the other members of his faith here. This was because his father, Elisha Hayyim, had come to the Holy Land from Central Europe. However, following the impressive sermons Nathan delivered at the Talmud School, the vast majority of Sephardim had begun to feel a closeness to the Ashkenazim. Meanwhile, Nathan, whom the Jews regarded almost as a prophet, hosted Sabbatai in the finest room of his own home for a few days, despite having recently married. This stay served to strengthen the bond of friendship between them. In the days that followed, some of these Jews from Gaz-

The one from Zeli would proclaim himself a prophet, and the one from Izmir would declare himself the Messiah. For both were of the same sect by origin.

Sabe-tay, who had been sent off from Gaza with Hebrew psalms and prayers, arrived in Cairo after a camel journey of a few days. After a brief rest, he began collecting donations for the Jews of Jerusalem from the fellow believers he had gathered around him with his impressive oratory skills. During this period, he became the protégé of Raphael Joseph, one of Cairo's leading rabbis, who had shown him no favour when he first arrived in Egypt. The two fellow believers formed a close bond and, in a short time, collected over a thousand gold coins. Meanwhile, whilst Sabetay was on a trip to Livorno, near Cairo, he met a young and beautiful woman named Sa-

. They were both

at first sight. Sarab, being a rather eccentric woman in appearance, claimed she wished to marry a Messiah or a king. When Sabetay left Livorno and returned to Cairo, he could not shake off the influence of this attractive yet flighty woman. He had not yet proclaimed himself the Messiah, but Sarali was telling everyone in his immediate circle that he was the 'Messiah'. Given the difficult conditions they faced at the time, the Jews, who were awaiting salvation and a miracle for themselves, began to refer to Sabbatai as the 'Messiah'. In their view, God had sent the saviour of the Children of Israel to earth. This account

It had grown like an avalanche and begun to spread everywhere. The false messiah;

was experiencing the joy of finding in Izmir, Thessaloniki and Istanbul what they had longed for but could not find—even when he came to collect alms for his fellow believers, he found it. He wasted no time in deciding to marry Amsterdamh Saralı, who, without realising it, had become his idol. Brought in a great hurry from Livorno to Raphael Joseph's home in Cairo, Saralı would never return to the place she had come from. As a result of a decision taken by the Council of Elders—

Sabetay and Saralı were married in a simple ceremony at Raphael's home on 5 April 5424 (31 March 1664).

Meanwhile, having sent half of the gold he had collected for the Jews of Jerusalem to his fellow believers there, Sabbatai settled in a house with extensive gardens in Cairo with the remainder, and began to enjoy happy days with his young and beautiful wife. After staying in this magnificent city for about a year, Sabbatai decided to set out on his messianic journeys. After all, the rambling, incoherent remarks of the madman Sarali had served his purposes well. Wherever he passed through or stayed, he was held in high esteem as a respected rabbi. When we examine Jewish history, a great deal of conflicting information emerges regarding Sabetay and Sarali. However, according to reliable sources, on the seventh anniversary of their marriage, on 5 April 5431 (31 March 1 67 1) Their divorce is documented in written records. It is a well-known fact that, despite being divorced, they subsequently lived together without being married, and that Saralı was referred to as a 'prostitute' in the eyes of the Jewish community. Although Sabetay was a candidate for messiahship, immoral theories were a priority in his nature from the very beginning of his life in Izmir. Although attempts are made today to gloss over this situation with certain pretences, the Sabateans' degenerate understanding of life is the most evident reflection of their false Messiah's continued heresy.

THE FALSE MESSIAH IS CHANGING RELIGION

Nathan of Gaza, whilst leading a secluded, modest life

, captivated the admiration of Jews across the Middle East

. Everyone regarded him almost as the final prophet of the Jews. One day, Nathan finally gathered his fellow believers around him and declared, "I have received a revelation that Shabbetai is the Messiah."

When he said, "He has come," everyone began to worship him as a prophet

. For revelations on earth come only to prophets. From that moment on, the Jews began to celebrate, saying, "The Messiah we have been waiting for has come. This is the revelation that the prophet Nathan received from God"

. The situation had reached such a point that everyone

Kabbalah scholar as if prostrating themselves before him. As Nathan wrote down in full detail how he received revelation from God and that the expected Messiah was

, and that he was the expected Messiah, he stated that it was transmitted to souls with the purity of an angel appearing in people's dreams

. Both Sephardic and Ashkenazi Jews, believing they had found their Messiah in this false prophet, embraced this imaginary figure

They had begun to spread their influence to every corner of the land, uniting in common purpose around their leaders

. Until that day, Nathan, who by his very nature had appeared to be detached from the world's pleasures,

, now behaved with great dignity in every setting he entered displaying the demeanour of a prophet.

Finally, Nathan and Sabbatai met for the second time in Gaza during the spring of 1665. In the days that followed—

They travelled to the cities of Jerusalem and Hebron, where they offered prayers at the tombs and graves of the Jewish religious leaders. In the summer of 1665, Nathan and Sabbatai decided to return to Gaza so as not to be out of sight of their congregation. A few days later, whilst praying in a large synagogue in Gaza with the congregation, Sabetay, upon a signal from Nathan, declared that he was 'the Messiah blessed by the God of Jacob'. The congregation had already accepted this, as the people had known it beforehand, accompanied by psalms and prayers. After the prayers, under the light of the lamps, they seated Sabbatai on a high platform in the synagogue. In the eyes of the Jews, he was now at the pinnacle, for he was henceforth their great Messiah. According to accounts in Jewish history, Sabbatai's face shone with such splendour that the congregation could not tear their eyes away from him for a long time. Finally, after the false Messiah had recited prayers in Hebrew, he selected 'the twelve' in the presence of the people standing before him with outstretched hands, representing the twelve tribes of the exiled Israelites. After they had all left the synagogue together, Sabetay rode through the streets of Gaza on an Arabian horse, greeting the people. People were practically racing to catch a glimpse of him. The sound of bells and tambourines ringing out in joy created a whole different kind of colourful spectacle.

According to Jewish sources, the vast majority of the people in Gaza and Jerusalem became followers of Shabbetai shortly after he proclaimed himself the Messiah. Those who believed in him called themselves 'Maamin', meaning 'believers'. The terms 'Sabbatean' and 'Sabbateist' were labels applied to his followers by those opposed to the false Messiah. Such terminology was constantly on the lips of Sabbetai's opponents, particularly within the Jewish community. However, Nathan's fabricated story of a revelation, in which he proclaimed himself a prophet and Sabetai the Messiah, had caused turmoil not only in Gaza but also in Jerusalem. Two fraudulent rabbis, in their dreams—

They had begun to experience in real life the splendour and grandeur that, had they seen it, they would never have believed. They say the so-called Jewish people are cunning. What sort of cunning this is, it is impossible to fathom! Believing they had finally achieved their goals, the two schemers resolved to spread out to larger masses and bring them under their influence. With these thoughts in mind, in June 1665, Sabbatai, having bid farewell to Nathan in Gaza—to whom he owed so much in every respect—set off for Jerusalem, accompanied by ornately decorated two-humped camels and his attendants, who played tambourines and bells. Upon setting foot on the Holy Land, the false messiah was greeted with wild enthusiasm by the Jewish community in Jerusalem,

. having wrapped himself in a green cloak, he had circled the city exactly seven times. However, it was not long before his strange behaviour and fanciful notions—such as aspiring to become Sultan of Egypt—filled the Jews and dread. For, in those years, interfering in these regions under Ottoman rule was considered tantamount to bringing trouble upon the heads of stateless Jews. Some rabbis, dissatisfied with this situation, had complained about Sabbatai to the Ottoman Sultan in a letter they had written, yet they had failed to secure the necessary punishment. For some reason, when the Qadi released the false Messiah, the Jews, regarding his departure from the court with arms and legs outstretched as a 'miracle', began to prostrate themselves before Sabetay

. The elderly rabbis of Jerusalem, however, remained cautious and saw staying in the background as the most sensible course of action to avoid incurring the wrath of the Ottoman Sultan. In truth, with the wisdom of religious scholars who had also studied Kabbalah, Nat-

They could not bring themselves to believe this story of messiahship that Han had concocted. It was precisely at that time that Sabbatai abolished the July fast, which the Jews had observed for centuries—

had stirred up waves of resentment

.

The council of the community, composed mainly of Sephardim, using the false Messiah's Ashkenazi background as a pretext, declared

They had decided to excommunicate him on the grounds that the changes could not be implemented. Despite the Ottoman Sultan turning a blind eye, they believed that the only viable solution was to remove Sabbatai from Jerusalem without making any concessions. As a result of the decision they had taken, the Chief Rabbi wrote a letter to the Ottoman Sultan, to whom his community was subject, to be sent to Istanbul. Meanwhile, before the letter had even reached its destination, they expelled Sabetay from the borders of Jerusalem through the extraordinary pressure they had exerted. The excommunication and expulsion decree bore the signatures of the Chief Rabbi of Jerusalem, Abraham Amigo, and the most senior Kabbalists: Jacob Semah, Samuel Garmizan and Jacob Hagiz. What is particularly noteworthy here is that among the four signatories was Jacob Hagiz, the
eldest rabbi, Jacob Hagiz, was Sabetai's former teacher. It was this very teacher who had previously stated that the false messiah was one of the most knowledgeable in Kabbalah. Yet, as it turned out, when fear and self-interest came into play, everything changed in an instant.

Although Sabbatai was arrested and expelled by the rabbis in Jerusalem, he still had many followers who remained fiercely loyal to him. The false messiah, who had been expelled from every place he visited, set off with his entourage of disciples towards Izmir, his birthplace, which held great significance in the course of his life. In early July 1665, the first place where he stopped was the town of Safed, where Sabbateanism was spreading rapidly. Welcomed here with great enthusiasm, the false messiah, at the insistence of his disciples, stayed as a guest for several days,
house, and stayed as a guest for several days. In mid-July,

, he left Safed and travelled to Damascus. In the city centre, the noise made
by Jewish shouts announcing the Messiah's arrival
, and crowds had practically spilled out onto the streets. Men and women were struggling fiercely with one another in their eagerness to catch a glimpse of their Messiah. In Damascus, a great moral

Sabetay arrived in Aleppo on the eighth day of the month of Av (20 July 1665). There, he was greeted with a prayer in Hebrew by the chief rabbi of the Jewish community, Samuel Laniado, and another rabbi, Nissim Mordecai Dayyan with a prayer in Hebrew.

The false messiah was hosted like a king in a domestic setting where mixed-gender groups shared the same rooms. According to his heretical beliefs, the community's did not need to keep their distance from one another.

Indeed, during the holy Purim celebrations, they gathered regardless of the number of husbands present, drinking from the vessels emptied by the rabbis—

They should have drunk their fill from it. Any drink consumed from the hand of a non-Jew was considered utterly unclean. Having stayed in Aleppo for exactly twenty-two days, Sabbatai, with men and women

, pouring wine for them with his own hands, accompanied by psalms and prayers

, after which the ladies, intoxicated by the strong grape juice,

. Despite being impotent and having endured three unsuccessful marriages, he maintained a distant demeanour towards the women who gazed at him with adoring

, yet, due to his position, he maintained a distance from them,

presenting an image of a saintly figure to his followers. However, the Sabbateans, that is, all except the Messiah himself,

He did not hesitate to implicitly condone

He did not shy away from this either. For he possessed a mindset that took pleasure in the actions carried out by his disciples, even though he himself did not possess such desires

. The distorted thoughts of this Messiah, who displayed such a depraved appearance, were accepted by the vast majority of Jewish historians

accepted (with a few exceptions)

as permissible. Presumably, what the Kabbalists in Jewish philosophy—adapted from those times to the present day—refer to as 'modernity' must be these very things! In fact, we can safely say that there were those who practised these heresies in Turkey

, we can safely say that there are those who practise these heresies. Although the number is small

If so, it seems that the hordes of this group of mercenary men, who describe themselves as 's syete', believe they have adapted to modern life.

In the autumn of 1665, Sabbatai returned to Izmir, where he had remained for exactly three years, accompanied by his followers; he was received far better than he had expected. For the news that he had been proclaimed the Messiah and that he was a prophet
was a prophet bound to him had already spread to Jews all over the world via messengers and letters. Meanwhile, the Sabbatean movement had spread so widely, particularly in Gaza, that Jews arriving from all over the Middle East and Europe would, after receiving the blessings of Nathan, the Messiah's prophet, attain the status of pilgrims and return to the lands where they had lived in exile. According to the Jewish historian Cuenque "The number of pilgrims coming to Gaza to see Nathan was so great that, as there was no room left in the houses and gardens due to the crowds, they were lodging and sleeping in the marketplaces. Because of this extreme overcrowding, all the shops and workplaces were closed, and no one was working. Children, the elderly and the young, as well as virgins and pregnant women, were fasting from Sunday to Friday." Given that Gaza had effectively become a stronghold of the Sabbateans, I wonder what the situation was like in Izmir?

Although the false messiah was well received by some Jews, it was not easy to erase the traces of past misdeeds overnight. Meanwhile, it is a fact confirmed by historical sources that he withdrew into seclusion until the end of December 1665, bathing regularly in seawater every day in an attempt to win over his congregation. His daily visits to the synagogue (despite being Ashkenazi) to recite prayers in accordance with Sephardic tradition were nothing more than a ruse to gather the congregation. Furthermore, his distribution of alms to the poor on his way home from the synagogue was a sign of his wealth. It seems that in the Holy Land

He had brought a significant portion of the gold he had collected from the Jews to Izmir. The old Sabetay was now a thing of the past. As those days of poverty were long gone, he was now protected by smartly dressed Jewish guards. All the Jews—the fishmongers, the poultry sellers, the basket-makers, the porters, and the dockworkers—watched him with admiration. The rabbis who had once driven him out, along with his former opponents, were now showering him with compliments and putting on a friendly front. Hayyirn Ben-veniste, who was serving as Chief Rabbi of Izmir at the time, did not behave like his fellow rabbis; in a sermon he delivered during the Jewish festival of Hanukkah, he warned his congregation against believing in Sabbatai. This situation soon led to a rift between the two sides. When the tension, which had escalated to the point of a near-confrontation, became unstoppable on Friday, 1 December 1665, Hayyim Benveniste—acting not only as Chief Rabbi but also in his capacity as a wealthy merchant—attempted to have Sabbatai expelled once more, only to face a reaction he had never anticipated. Two

The divided Jewish community found itself on the brink of what seemed likely to be a major conflict. In a desperate bid to escape, Hayyirn took refuge in the

Portuguese Synagogue in Izmir, Hayyirn was seeking ways to escape the Sabbateans. The rabbis around him, though they greatly desired to grant his request to flee, were unable to do so out of fear. Shortly afterwards, Sabetay, accompanied by over five hundred of his followers, went to the Portuguese Synagogue; upon seeing the doors locked, he began to break the chains with a large crowbar* in his hand. Meanwhile, as Hayyim leapt out of the back window and managed to escape with great difficulty, the other rabbis inside opened the door and, with prayers, invited the false Messiah into the synagogue. Without hesitation, Sabetay took to the pulpit and led the morning service in the presence of his disciples, who were prostrating themselves before him. With this act of force, the Sabetayists had transformed the Portuguese Synagogue into their base in Izmir

* Külüng: A large iron mace, larger than a sledgehammer.

In the days that followed, Shabbetai, having reconciled with Hayyim Benveniste, delivered regular sermons every day at the Portuguese Synagogue, the Torah in his hand. After reading from the prayers, he would repeatedly declare himself to be the Messiah, the saviour of the Children of Israel, and would describe the events that would unfold until the return of the world's Jews to the Holy Land and the day of the resurrection of their deceased coreligionists. Of course, all of this was pure fantasy. Although his followers appeared to be reciting Hebrew prayers and pledging their allegiance to their Messiah with all their hearts, his long-standing opponent, Hayyim Benveniste, harboured a deep hatred for him. On one occasion, when Sabetay had finished his sermon, he uttered words that astonished everyone, demanding that he perform a miracle to prove his messiahship. Driven to a frenzy by these questions, Sabetay began hurling unspeakable insults at Hayyim in front of the congregation. Seized by fear in an instant, Hayyim, as if nothing had happened, addressed the Jewish community around him the very next day, declaring, 'My faithful fellow believers, Sabetai is the true Messiah,' thereby escaping excommunication through this hypocrisy. Generally speaking, such treachery and hypocrisy are frequently encountered within the Jewish community when examined closely. Sabetay, acting in keeping with his true nature, had included Hayyim among his closest disciples and begun to shower him with praise. Following these developments, the false Messiah, having subdued his greatest opponent, seemed to have virtually proclaimed his kingdom amongst the Jews of Izmir. He could appoint whomever he wished to the rabbinate, and expel those he did not favour, driving them out of the city by force. Despite the veiled opposition of some elderly religious leaders, his practice of allowing women to read from the Torah from the pulpit during prayers in the synagogue, and his visits to the homes of families he knew to advise them on holding social gatherings with both men and women—including those other than their own spouses—were highly unusual occurrences under the conditions of the time.

The false messiah, who gained great power through the Sabbateans' seizure of the Portuguese Synagogue in Izmir, bestowed titles upon some of his followers—such as 'kingdom'—that

such titles as 'kingdom'—titles that defied reason and logic. He also

and did not know what it meant to laugh and play with men other than their husbands,

began to draw closer to him.

. Although the practice of husbands and wives sitting close to one another during communal prayers in homes was initially

, mixed prayers—particularly with the support of the women—were becoming increasingly accepted with each passing day. As Sabbatai gradually put the distortions in his thoughts into practice, he laid the foundations of heresy, such as

laying the foundations for such heresy as everyone's spouse being with everyone else—

he believed that this situation would become even more widespread over time

, he wanted the fire he had lit in Izmir to flare up in the Ottoman capital, Istanbul, and turn into an unstoppable conflagration. According to the powerless

, the false Messiah, believed that on Jewish holy days,

should become each other's lawful spouses when they entered seclusion with others. Having achieved his goal in Izmir,

, and when he set out for Istanbul with his entourage on a sudden decision, he was well aware

were far behind him. As is evident from the letters written by the vast majority of Jews

had been sent by God. Rumours were spreading that such ridiculous superstitions were spreading unstoppably—

If one were to look at it, the deliverance of the Children of Israel was considered to be near. Of course, they themselves believed all this and spoke of it.

In early February 1665, Sabbatai, accompanied by Moses Ga-hante, who bore the title of king, Daniel Pinto and a rabbi named Elijah from Poland, arrived in Istanbul, where he was received by Jewish religious leaders and laypeople

. As the Sabbatean movement reached its peak

, everyone viewed him as a saviour. The false messiah, who settled in a large mansion in Istanbul with his followers,

Apart from the prayers in the synagogue, he was once again behaving strangely, but this time everything he did was regarded as permissible. According to the Jewish historian Leyb ben Ozer, 'Sabbatai's followers fasted throughout the week

fast all week long; after a few hours' sleep at night,

rising for the service before dawn, then rising again at sunrise to bathe

accompanied by prayers and

atone for their sins. During the winter, some Sabbateans would strip naked and lie

in the snow in the garden to atone for their sins—

"They would, after this session, use the thorns and nettles in their hands to

lacerate their bodies." Whilst his disciples were engaging in such

follies, Sabetay would offer prayers

and then offered prayers. The vast majority of the

had abandoned their work and were devoting themselves to prayer.

, had abandoned their work and devoted themselves to prayer.

After the prayers in the homes, the lamps were extinguished, and in the

, and the married couples who sat beside the people indicated by the carpet

initially found it strange to end up next to someone different—

After drinking the wine served in turn, the men would lose themselves in the

moment and create an intimate atmosphere. Although

, although no acts of lust such as partner-swapping were observed, in the days that followed, particularly in the month of Adar 22, the women began to spend time with partners other than their husbands, encouraged by Sabbatai.

Sabbatai, believing he had established dominion over his own community, was plotting the unthinkable: to depose the Ottoman

Sultan from the throne. However, Grand Vizier Fazıl Ahmed Pasha, who

closely followed the false messiah's heresies and his

, sent two boats filled with guards to the seaside mansion where he was staying. He was taken from his home in Balat and interrogated—

Sabetay, who had been thrown into prison without trial or charge,

found himself at rock bottom. Fearing for his life, his complexion had turned ashen. The dungeon into which the false messiah had been thrown,

is the famous Bagno dungeon, located in the upper reaches of the Golden Horn where the Galata Bridge stands, and known as a tower dating back to the Byzantines. During the Ottoman period, this was generally—
The galley slaves were being held in prison. Meanwhile, prominent rabbis and Jewish merchants were able to visit Sabbatai in the dungeon where he was being held and speak with him, albeit briefly. However, they had failed to secure his release in exchange for the 60,000 akçe they had collected amongst themselves. The only fear was that their Messiah might be executed by a sudden decree from the Sultan. Fazıl Ahmet Pasha, a man of great cunning and intelligence, did not wish to have this false Messiah hanged and thereby become a hero in the eyes of his own people. At that time, the Jews, fearing the Turks due to such delusions as this heretical incident and the fantasies of overthrowing the Ottoman Sultan,
refrained from going out into the streets. In fact, the Turks, not attaching much importance to the matter, were content to
and moved on. Meanwhile, just as in the Ottoman Empire, in Poland, Italy, Jerusalem and Cairo, those who believed in Sabbatai and those who did not were divided into two camps. Fazıl Ah-
Met Pasha, however, did not attach much importance to the false messiah; he wanted the Jews who had abandoned their work because of him to return to their duties. To ensure that the minorities did not cause any trouble, this minor issue was resolved within a short time. However, as the number of Sabbatai's visitors grew day by day, his presence in Istanbul was causing great unease among the Ottoman authorities. Nevertheless
, Judah ben
Mordehay Kohen, who served as Fazıl Ahmet Pasha's financial adviser, was not only of Jewish descent but also a staunch Sabbatean. The Grand Vizier, who did not wish to be too harsh on the 'false messiah' in Kohen's circle, decided that he needed to take some action to avoid criticism whilst preparing for the campaign against Candia. For he did not wish to see the authoritarian persona he had maintained within the state apparatus for years squandered because of a heretic. Finally,

On 19 April 1666, following a sudden decision, he had sent Sabbatai to Gallipoli, accompanied by a large contingent of guards. The false Messiah was imprisoned in a fortress overlooking the harbour, and his arrival coincided with the Feast of Unleavened Bread. For this reason, he had a lamb slaughtered so that he could observe the religious festival, and despite it being forbidden amongst the Jews, he cooked and ate the lamb in its own fat, as was his customary defiant behaviour. Sabetay paid no heed to all these rumours, declaring, 'God is exalted, for He permits all that is forbidden,' and went his own way.

In April 1666, the Sephardic Jews living in London received news that Shabbetai had been arrested by the Ottoman Government and thrown into prison. Naturally, this tragic turn of events came as a shock to them. In London at that time, there were even Jews living among the wealthy Christians who, prior to his arrest, had widely placed bets on whether Sabbatai would succeed in overthrowing the Ottoman Empire. Every stage of the false messiah's life was regularly communicated to Jews in every corner of the world through letters written by his disciples in Istanbul. Whilst they were writing these letters, Sabbatai was living a so-called life of imprisonment within a beautiful garden at Gallipoli Castle, surrounded by his guards. Turkish guards, acting on instructions received from Istanbul, had accommodated this heretic in a spacious, airy house within the fortress to ensure his comfort. It seems that Fazıl Ahmet Pasha could not refuse the request of his financial advisor, Koheu, so Sabetay was

Rather than that of a prisoner, his life was almost like that of a holidaymaker. By the time July of that year rolled around, the prison in Gallipoli was receiving a ceaseless stream of letters from Jewish communities in Izmir, Istanbul, Poland, Italy, Iran, the Netherlands and France addressed to their Messiah—

* Memnu: Prohibited activities.

. Within a short time, the fortress in Gallipoli had come to be known among the Sabbateans as 'Migdal uz', or the Fortress of Power. Sabbetai's fame had spread so widely among his co-religionists throughout the world
had spread so widely that, from the mid-1660s onwards, thousands of Jews came to Istanbul to join the ranks of the false Messiah, who was in prison, and in the synagogues belonging to their fellow believers, they prayed to his spirit
They prayed every day. The Jews, who had chartered dozens of boats to travel to Gallipoli in the hope of being closer to Shabbetai, believed they had attained the status of pilgrims by prostrating themselves before the Castle of Power
. As this pilgrimage became increasingly widespread with each passing day
, whilst the Sabetayists, whose numbers were growing exponentially,
The stream of boat expeditions they organised across the Marmara Sea showed no sign of abating. Gallipoli had, in a short time, become a sacred centre for Jewish pilgrims. Meanwhile,
, Sultan Mehmed IV, who was in Edirne,
. With no word coming from the capital, their Messiah remained imprisoned
The Sabbateans had begun to run wild, taking their actions to the point of sheer insolence. They even went so far as to claim that a very
and that those who looked upon him were healed
, and had resorted to such baseless prophecies and methods of deception.
The false messiah, who wrote letters to his followers
from the castle where he was imprisoned, reminding them to place greater importance on repentance and prayer
whilst insisting that the salvation of the Children of Israel
that their deliverance was near. The wealthy Jews of Istanbul, who saw him as the future king,
with valuable fabrics, silk caftans and expensive gifts.
They were gathering. The situation had reached such a point that the majority of Jews throughout the world had begun to regard Sabbatai as the Messiah and King
. According to their own unfounded beliefs, the Ottoman
would soon become the centre of a Jewish kingdom

. The strange thing was that, as always, they themselves believed in all these baseless fabrications and were the ones spreading them.

Unable to sit idly by in the face of all this adulation, Sabbatai put whatever came into his head into practice and proclaimed numerous festivals. Following messages received from Gelibolu, the festivals designated by the false messiah began to feature in the Sabbatean religious calendar. One of these is the 'Festival of Lights', which has been celebrated since 24 July (26 July) 1666. It was decided that on this festival, every Jewish home would be illuminated by eighteen candles: seventeen made of tallow and one of beeswax. Today, however, it is celebrated with candles in ornate candelabras rather than oil lamps. Sabbatai, who was intent on creating a new religious doctrine in his own name, wrote a comprehensive letter to be conveyed to all his followers, announcing that he had abolished the fast observed on the 9th of Av—a fast the Jews had observed for centuries—and that from that date onwards, this day would be celebrated as his birthday. According to the heretical ideas of the false messiah:

"Birthdays would be celebrated with feasts and festivities in the company of mixed-gender groups, dressed in fine attire; after enjoying delicious meals and sipping fine spirits, songs would be sung once the lamps had illuminated every corner. No distinction would be made between spouses; just as they were close to one another as they pleased, they would be considered lawful to one another in all manner of forbidden relationships. On that holy day, no one would work; they would celebrate and honour the birthday of the Messiah, the saviour of the great kings and the Children of Israel, with wild abandon. On that day, the children of women who had become pregnant by another man would, after their birth, be regarded with respect and take their place among the Messiah's closest disciples. "

Whilst the vast majority of the Jewish community participated in these heretical celebrations without the slightest hesitation, there were also those who opposed them, albeit in small numbers. In particular, certain rabbis in Istanbul were extremely uneasy and anxious. After much deliberation, they wrote a detailed letter to the Chief Rabbi of Jerusalem, Al-raham Amigo, who had previously excommunicated Shabbetai. Their sole concern was to have the false Messiah interned as soon as possible so that they might

. However, Abraham did not even feel the need to reply to this letter from Istanbul. For, although as a Jew he did not love Sabbatai, Israel-

He wholeheartedly embraced the Ottoman Empire's intervention for the liberation of the Jewish people. Meanwhile, the Sabbatean movement was running rampant. Thessaloniki, home to some 60,000 Jews at the time, was undoubtedly the centre of Sabbateanism. Even in the houses surrounding the palace of Sultan Mehmed IV, who had been residing in Edirne for nearly two years, Jews were living. Although Fazıl Ahmet Pasha was known for his uncompromising nature in state administration, for some reason he did not press the Sabbateans too hard; as he was in Crete, Merzifonlu Kara Mustafa Pasha was acting as Grand Vizier. Encouraged by this situation, a group of Istanbul merchants, after appointing intermediaries, travelled to Edirne and presented themselves before Kara Mustafa Pasha. Stunned by what he heard, the Pasha declared, "It is permissible to cut off the head of anyone who sets their sights on my Sultan's throne," and, issuing orders to his most trusted guards, demanded that Sabetay be taken from the fortress at Gelibolu and brought to Edirne without delay.

On 1 September 1666, Sabetay, who had been taken from Kudret Castle by Ottoman soldiers and placed in chains, was brought to Edirne on 14–15 September after a three-day journey with very little rest along the way. He spent his first day in a squalid prison—

The false messiah, who had spent the night there, was to appear before Sultan Mehmed IV the following morning. Finally, on 18 September, Sabetay, accompanied by guards and wearing the green sash of the Messiah around his waist, knelt before the Sultan, standing as still as a statue with a blank expression on his face. As he spoke no Turkish, Hayatizade Mustafa Fevzi, one of the Sultan's physicians, was appointed to act as his interpreter. The bitter irony was that this doctor-interpreter, originally a Jew named Moshe ben Raphael Abravanel, had converted to Islam and, three years after being registered as Mustafa Fevzi, had risen to the position of chief physician at the Ottoman Palace. Meanwhile, during the rigorous interrogation he was subjected to, Sabetay, overcome by panic due to the fits of fear he experienced, merely stated that 'he had no connection whatsoever with the title of kingship attributed to his spiritual persona by the Jews, and that he was merely an ordinary rabbi who educated his community in religious matters'. The sultan, not sufficiently satisfied with these words:

"By publicly hurling insults at the Prophet Muhammad, peace be upon him, who taught the true religion; by defying the authority of the Ottoman administration; and by laying claim to the lands of Palestine, which belonged to the Empire, he committed an unforgivable crime, betrayed the Ottoman homeland, and committed all these unlawful

can only be forgiven if he returns to the Islamic faith

; otherwise, the sharp stake upon which he would be impaled awaits him at the main gate of the palace."

Faced with the interpreter's explanations, Sabetay's eyes widened in terror; he was in a state of bewilderment, not knowing what to do. He saw that the false messiah, who was to be impaled on a sharp stake, had converted without the slightest hesitation. After converting to Islam, Sabetay was made to recite the Shahada by Hayatizade on the orders of Yani Efendi, and took the name 'Aziz Mehmed Efendi'. The Sultan, wishing to express his satisfaction, had him sent to Edirne—

to the Sultan's palace in Edirne and granted him a salary of 150 akçe. Following this appointment, Sabetay, who was taken to the bathhouse by the inner chamberlains*, was dressed in the chief doorkeeper's uniform. During the Ottoman period, the role of chief doorkeeper was a significant one. They were responsible for supervising the officials on duty at all the palace gates. Indeed, on occasion, they would even act as ushers for foreign ambassadors presenting themselves before the Sultan. In fact, during the reign of Sultan Mehmed IV, there were many chief doorkeepers at the Edirne Palace. Although the role assigned to Sabbatai was honorary, in accordance with the requirements of the position, he wore a kaftan, a fur coat and a waistcoat, and had placed the 'cevezze'—the Ottoman cap symbolising Muslim citizenship—on his head. The news of Sabbatai's conversion was first announced by Ottoman officials in Edirne and Istanbul through town criers.

Subsequently, the leaders of the Jewish community in Edirne confirmed this situation. The vast majority of Jews, particularly the Sabbateans, were initially reluctant to believe that their Messiah had converted to another faith. When they later learnt the truth, they were overcome with great sorrow. Faced with such unacceptable developments, all Jews had begun to become the subject of ridicule amongst Turks and Christians. The disciples who still swore allegiance to the false Messiah, however, believed that he had converted merely for show. Meanwhile, news of Sabbatai's conversion was spreading in various forms across the globe. While the fanatical Sabbateans viewed the Messiah's

's decision as a positive step towards the salvation of the Jewish community, whilst those forming the opposition wing viewed this situation as the cowardice of a man seeking to save his own skin.

* İçoğlan: Young men serving in the personal retinue of the sultans during the Ottoman period. Their ages generally ranged from 16 to 20.

Nathan, Sabetai's greatest supporter in his claim to be the Messiah, had sent a letter to the Jewish communities of Istanbul via the Aleppo Jews during those turbulent times. This letter spoke of the need to support Sabetai and believe in him for the sake of the future of the Children of Israel. At first, the rabbis, seized by panic, wrote letters to all Jewish communities within the Ottoman Empire, declaring that they had excommunicated all those who believed in the false Messiah. They even claimed that Nathan, an Ashkenazi, was defending Sabetai, a member of his own sect, and that he was not content with this but sought to sow discord among the Sephardim; as they stated in their sermons in the synagogues, they went from house to house distributing written proclamations. Among the Jews, alongside Sabbateanism, a dispute between Ashkenazim and Sephardim had also begun to emerge. Although Sabbatai, whose seven generations of ancestors were of Ashkenazi origin, was in a state of being ostracised by the majority of his community due to his conversion, he remained quite at ease in the Edirne Saray at that time: ha-

The self-proclaimed messiah, in a short letter written to his elder brother Elijah in Izmir on 24 September 1666, had included the following words:

"I am now on the ninth day of my rebirth, by the will of the Almighty God. From now on, leave me alone. For God, in whose greatness I believe, has made me Turkish and Muslim."

His brother Mehmed Aziz,
Chief Chamberlain to
the Ottoman Sultan

The rabbis, who could not bring themselves to accept Sabetay's conversion, were also hostile towards the false prophet Nathan, who continued to support him. In July–August 1667, the rabbis of Istanbul and Izmir reached a joint decision (addressing their own communities) to reinstate the fast on the 9th day of Ab, which Sabetay had transformed into a day of revelry, and that

They declared that those who broke the fast by stepping outside the bounds of religious rules would be excommunicated from Judaism. Even the clergymen who had once been the most ardent Sabbateans were trying to steer their fellow believers towards the truth, saying: 'We listened to Nathan's hoarse, broken flute as though we were a flock of sheep that had lost its way; we took him for a true prophet, but now we realise that this Gazan is a hypocrite and a fraud," as they sought to guide their fellow believers back to the truth. Meanwhile, Sabbatai was leading an extremely comfortable life at the Ottoman court. His greatest supporter, the false prophet Nathan, having travelled a long distance to reach Iskenderun in order to prevent the Istanbul Jews from excommunicating him, had set foot on Anatolian soil after a brief stopover. According to Jewish sources, Nathan's first stop was Bursa, situated at the foot of Mount Keşişdağı*. This historic province, which he reached in late January 1667, was among the regions with the highest concentration of Sabbateans. The false messiah's conversion to Islam had not affected the Jews of Bursa in the slightest. For they regarded his becoming a Muslim as necessary for the salvation of the Children of Israel. Consequently, Nathan was greeted with displays of affection exceeding his expectations. After staying here as a guest for a while, Nathan set off for Izmir with his followers. Upon reaching the Aegean region on 3 March 1667, the false prophet stayed in Bornova at the request of the Jewish community. However, Jews opposed to the Sabbateans had strictly forbidden members of their own communities from meeting with Nathan. Consequently, the community was divided into different groups.

Visible tensions had begun to arise between the two communities. The house where Nathan was staying belonged to the Portuguese Dr Barrut, to whom Sabetay had bestowed the title of 'King of Portugal' a few years earlier. In the days that followed, Nathan's greatest

* Keşişdağı: The former name of Uludağ.

His aim was to reach Edirne Palace. After a while, the false prophet, having stopped off at Gelibolu, set off by sea towards Thrace. Halfway through this journey, he stopped at the town of İpsala, home to a small Jewish community, and delivered sermons to his followers there. However, as he did not consider the area sufficiently safe, he was unable to cross over to Edirne. Remaining in İpsala for about three weeks whilst in a state of indecision, Nathan subsequently travelled to Gümülcine, where there was a strong Sabatean presence. Whilst he faced some backlash in certain places due to his propagation of the false messiah wherever he stayed, he was often met with extraordinary interest. Meanwhile, having gathered the Jews of Gümülcine around him, Nathan turned the fast on the 17th of July, once again, into a celebration—

declared a fast. The rabbis of Istanbul, in particular, were deeply troubled by Nathan's heretical actions and, more importantly, by his efforts to reinstate the changes Sabetai had made to the religious calendar. For this reason, the rabbis sent a secret envoy to Sabetay in Edirne, suggesting that he instruct his followers to observe the fast on 17 July. Joseph Karillo of Bursa, who met with the false messiah, also requested a written letter as confirmation of these statements. After pondering for a while, Sabetay then, seeing no harm in it, gave Karillo a document stating that 'from now on, no heed should be paid to what Nathan says, and the fast of 17 July should be observed'. By this act, he was effectively stabbing Nathan in the back—the very man who had supported him for years and made him the Messiah in the eyes of the Jewish community. Although the letter reached Istanbul, the authorities refused to believe the situation and immediately arrested Karilla, whom they had sent as an envoy. For, in their view, Sabetay, having converted to another faith, was playing both sides in every respect with the aim of increasing his own power. With Shabbetai's such treacherous behaviour, the day of salvation for the Children of Israel, adrift in a sea of illusion, had turned into a hopeless situation.

had taken on. Their Messiah, far from saving his own life, was so preoccupied with maintaining his reign in the palace that he did not even consider their future! Nathan, who still supported Sabbatai despite all his caprices, arranged a secret meeting with Sabbatai in Edirne through the men he had sent, and travelled from Gümülcine to the heart of the Ottoman Palace. At the meeting between the Chief Gatekeeper and the false prophet, in accordance with the decision they had reached, they united in the common cause of continuing all Sabetaiist traditions. Only the two of them would know that Sabetay's conversion was merely a pretence, until the salvation of the Jewish race. Having been a guest for a few days in a garden-surrounded mansion provided by Sabetay, Nathan left Edirne with these feelings in his heart. After a brief stay in Gümülcine, where he could propagate his own worldview, he set off for Rome together with his father-in-law, Samuel Lissabona, and his closest confidant, Samuel Gandoor. For the Jews in Rome still held an unshakeable Sabatean faith. They regarded the conversion of their great Messiah as the redemption of the Children of Israel. Believing that he was acting for their salvation, they would not tolerate even the slightest criticism. However, Sabbatai's conversion had caused great distress amongst his followers in Venice. Nevertheless, they were still awaiting a miracle that would deliver them from the false messiah. For this reason, unlike other Jewish groups, all Sabbatean traditions—such as the Feast of the Lamb on 22 Adar, Purim and Passover—were celebrated without interruption. For these heretical celebrations were among the indispensable gifts bestowed upon his disciples—who followed a blind faith—by the Messiah they regarded as their saviour. Moreover, nearly all the Jews in Livorno were among Sabetai's most ardent
supporters. The Jews of Thessaloniki, a cosmopolitan Ottoman city, however, regarded the conversion as a deception

, and regarded their Messiah as being virtually on a par with God.

Although Sabbatai Sevi led a comfortable life at the Edirne Palace under the patronage of Sultan Mehmed IV and Fazıl Ahmed Pasha, even after reciting the Shahada and converting to Islam, he did not neglect to meet secretly with his followers. Those in Istanbul, however, were constantly seeking to expose him in order to have him punished. For this reason, they were tracking him without respite through agents they had appointed. His other disciples, meanwhile, moved to Edirne in groups from various parts of the country in order to be close to Sabbatai, who had the backing of the Ottoman Palace. For, by their very nature, the people of the Jewish community considered personal gain more important than anything else. Among the disciples who came to Edirne

included a large number of Nathan's followers. All of these
were the individuals chosen by the false Messiah and the false prophet as representatives of the twelve tribes of Israel. They were to be the so-called owners of the State of Israel to be established after the great redemption. Of course, all this was nothing more than the fantasies of Jews who had been driven from place to place for centuries. Because to put an end to their statelessness, the land of Palestine—
The State of Israel they wished to establish was to be founded exactly 270 years after the date indicated by the false messiahs. Of course, if one were to call this a legitimate establishment? Had it not been for the Ottoman Empire's unforgivable blunder and the material and moral support of the colonial British, there would be no state called Israel today, and the statelessness of the Jews, which had persisted for centuries, would have continued indefinitely...

Elijah (Ilyas), the elder brother who had paid large sums of money to have Sabbatai leave Izmir because of the harm it caused to his commercial interests in past years, now wished to take advantage of his brother, who held an important position. After all, isn't every Jew like that? In June 1667, taking his eldest son with him, the elder brother Elijah,

arrived in Edirne and settled into a spacious house. Claiming it had nothing to do with his own interests and that 'such is the way of the world', he sought to profit further at his brother's expense

He was considering engaging in large-scale trade. Between 1667 a n d 1671,

the population of the Ottoman capital, Edirne, was growing rapidly, and the Sabbateans were settling in many of the city's well-kept neighbourhoods

. Meanwhile, Sabetay, who had been preaching in secret, was striving to spread his secret rapidly after finally revealing that his conversion to Islam had been merely a pretence. The veil of secrecy that had previously

, the veil of secrecy that had remained a secret between him and Nathan had long since begun to lift. Now, it was clearly evident that he was officially playing a double game

. When we examine Jewish history; Tobias

Rofe Ashkenazi; as was his custom in those years, Sabetay—who was the honorary chief doorman at the Ottoman Palace—

and performed religious duties like a true Jew, and later, in the presence of the Turks,

Muslim, reciting prayers." Naturally, all these descriptions constitute the most evident fundamental facts regarding the corruption inherent in the false Messiah's nature. In fact, such practices

have been maintained for years by Jewish converts living in our country as an indispensable Sabbatean tradition.

Meanwhile, Sabetay, who was not content with Edirne alone, being a man of influence, met with both Muslims and Jews; after obtaining permission from Fazıl Ahmed Pasha to travel to Istanbul and meeting his greatest supporter there, Abraham Yakbini, he would deliver sermons to the disciples who gathered around him. Here—

in these sermons, he denounced those who opposed him and

insisted on the observance of the holy days in the Sabbatean calendar, concluding the service with psalms and prayers. Even

were also swayed by his influence and joined the Sabbatean community. Not content with all this, the false messiah also visited the tekkes in Edirne and Istanbul, attempting to sway the minds of the Muslims

He was attempting to mislead them. Just as he had stirred up the Jewish community, he intended to mislead Turks who, in his view, lacked sufficient faith, and to draw them into perversions such as marital infidelity. Such insidious traps were unacceptable in the Ottoman Empire, with its conservative social structure. Sabetay Sevi, the so-called convert, and his followers celebrated the Purim Festival of 1671 at the home of Joseph [redacted], who had previously come to him as an envoy. The following day, Sabetay rode through the streets of Edirne on a white horse, with his followers in tow. A few days later, without any pretence of secrecy, he led the Sabbath service at the Portuguese Synagogue and, that same evening, a sermon at the home of one of his followers. The bitter truth was that, as Sabetay and his followers were under the Sultan's protection, Turkish citizens, despite all their anger, could not even speak out. Sabbatai, who had led the Sabbath service, took twelve men and five women selected from among those present to the presence of Sultan Mehmed IV and declared that these Jews wished to convert to Islam. In reality, such hypocrisy was, as always, a deception. The sultan, observing these people from behind a screen, witnessed Sabetay's disciples reciting the Shahada as a mere pretence of converting to Islam. Indeed, when it was proposed that these individuals be granted a stipend from the Ottoman treasury, Sabetay, displaying great cunning, declared, 'One does not become a Muslim for money,' thereby deceiving the sultan and instilling a sense of trust.

Alongside all these developments, the false messiah, who was far from idle, sent letters to Istanbul, Bursa and Sofia, inviting the clergy who believed in him to a ceremony of conversion—
. His true intention was to influence Mehmed IV, who was quick to believe everything he was told, and those in his entourage, and to engage in subversive activities against the Ottoman Palace. About three weeks later, the Jewish religious leaders invited by Sabbatai—

and rabbis had arrived in Edirne. During their meetings, when these religious leaders made it clear that they would not accept Islam—even as a mere formality—tensions began to arise. However, when two individuals stated they could convert, Sabetay, who was at the pinnacle of his influence, experienced his first moment of embarrassment in the presence of the sultan, who had always protected him. Nevertheless, the false messiah, viewed by his followers as a miraculous saviour, was practically held in the highest esteem. The Jewish rabbis of high standing in Istanbul and Edirne, whilst seeking ways to curb Sabbateanism, were unable to prevent the movement from growing like an avalanche. For these followers, whilst leading a sweet yet heretical life, were well aware from the sermons they received from their Messiah that their conversion had no connection to reality.

As they say, every lie is bound to come to light one day! Shabbetai's reign in the realm of dreams had vanished in an instant, when he least expected it. Shabbetai, who had deceived the sultan by declaring, 'I shall convert the Jews to Islam' every time he visited a synagogue, was now gradually losing all credibility. For several months, he hadn't even realised he was being followed. The false Messiah, who had made the most severe accusations against the Turks in the synagogue, had been reported to the palace by Istanbul merchants who appeared to be swearing allegiance to him. In accordance with the established law, the civil guards, having heard that Sabetay had blasphemed against Islam in the presence of these rabbis, had immediately handcuffed him and thrown him into prison. No news had been received of the false Messiah, who was arrested on 12 September 1672, for months. What had happened? Had he died? No one knew! The Jewish historian Galland wrote in his diary that Sabetay had been arrested and chained up, along with the Turks he had 'converted to the Jewish faith', on the orders of the Janissary Agha. In June 1672, he set off on the Polish campaign alongside Fazıl Ahmed Pasha—

Upon his return to Edirne in December of the same year, Mehmed IV had learnt of Sabbatai's arrest. Without further delay, the false messiah was sent to Istanbul on the sultan's orders; as he was thrown into the dungeon of Topkapı Palace, his shackles removed, in a wretched state, he begged the guards around him, "Forgive me." Whilst those at the palace demanded that Sabetay's head be cut off at once, Valide Hatice Thrhan Sultan opposed the execution and, in a baffling and peculiar act, ensured that this heretic was exiled to Morea in February 1673. If we look closely at history, women's influence has often prevailed over men, particularly during periods of stagnation and interregnum. Sabetay, whose life was spared by a single word from the Valide Sultan's lips, endured a long period of imprisonment in Morea, effectively cut off from society. The Ottoman officials, who inwardly resented the false messiah's rescue in some way, sent him from Morea to Ülgün* in the spring of 1673. As this was an abandoned coastal town, it effectively meant being left to die. Despite everything, Sabetay, clinging to the hope that he might yet be saved, resisted the hardships he faced, contenting himself with writing letters to his close followers. After four years of isolation, he had become physically and mentally exhausted, and in his final moments—

He had long since realised what he was going through. On 15 September 1676, one of his disciples, who, like Joseph Karillo and Sabbatai, had pretended to be a Muslim, came to Ülgün to visit their Messiah. In fact, although Sabbatai was in exile, he did not lead a life of visible poverty; rather, he was able to move about freely wherever he was. For this reason, from afar—

* Ülgün: A small coastal town situated in the Balkan region during Sabetay Sevi's years of exile, surrounded by steep cliffs and rarely visited by sailors unless absolutely necessary.

he had taken his disciples to the seashore, pointing to the coastal cliff with his own hands and saying the following.

"From this moment on, let all who believe in me return to their homes— Zel: Do they intend to pledge allegiance to me until they have climbed to the top of the steep cliffs on the beach?"

These are the final words of Sabbatai Sevi, who had fallen into a deep despair, recorded in writing before his death. Two days after seeing off his visitors—that is, after uttering these words—the false messiah died in his bed whilst in a deep sleep on 17 September 1676. The day of his death coincided, according to the Jewish calendar, with the 'Yom Kippur' of the year 5437, in a sense the 'Day of Atonement'. According to Sabbatean tradition, the false Messiah passed away during the 'Nailat prayer' recited at the conclusion of the evening prayers on the Day of Atonement, at the very moment when, according to Jewish belief, Moses had died. When Sabbatai died, he was one month shy of his fiftieth birthday, and approximately ten years had passed since he had converted. As far as can be gathered from Jewish sources, the false Messiah

chose to keep his death secret for a time,

they later chose to announce it in written letters. Although there was great sorrow at first, after a brief period of unease

the Sabbateans, centred primarily in Thessaloniki, Skopje, Edirne, Bursa, Istanbul, Rome, Venice and Livorno, clung tightly to the heretical traditions he had bequeathed. In particular, the converts of Thessaloniki and Skopje, as recorded in the Sabbatean calendar

They have been celebrating important days with reverence since 1676, believing that they are drawing closer to the spirit of the Messiah to whom they have pledged allegiance. Naturally, whilst there are those who have distanced themselves from deviations such as polygamy over the years, the majority of Sabbateans continue to celebrate special days such as Purim, Shabbat and Passover alongside their Jewish coreligionists, despite holding Turkish citizenship. All of this is also mentioned in the contents of their book

as I have noted in the text, we can list them as the Karakaş, Kapancı,* Yairnan, İpekçi, Dilberi, Bezmen and Izmirli communities. This community of Jewish converts, the vast majority of whom came from Thessaloniki over the years, still maintains the heretical traditions of Sabbatai that baffle the mind, with the exception of some instances of dissolution. Naturally, the concept of secrecy remains one of their primary priorities. Whilst some Sabbateans may not adhere to the heretical practices that have persisted for centuries—such as the 'candle-extinguishing' ritual—the Karakaş, in particular, make no concessions whatsoever regarding the special days bequeathed by their Messiah.

They are bound by strict customs. Given that there has been no reaction whatsoever from the Thessaloniki Karakaşis living in our country regarding what has been written about them to date, it must be that both the buyer and the seller are satisfied with the annual 'spouse-swapping' ceremony they hold on the 22nd of Adar, the Feast of the Lamb. However much we may grieve over such perversions and the degeneration of the concept of the family, I believe that measures must be taken to prevent these Jewish converts from continuing to practise their Sabbatean traditions of their own free will and desire. It is deeply distressing that, through the deceptions of modern life, especially when our people living in our major cities are led astray, we cannot find a solution to the moral crisis that poses a grave danger to our country. For that reason, regardless of one's position or rank,

, no ties of friendship should be established with any Sabbatean. For we must, despite everything, carry within us the realisation of our obligation to leave the Anatolian lands we inhabit upon solid foundations for our children, who are the hope of our future and the guarantee of our existence...

* Just as the Kapancılar family has produced many statesmen at ministerial and parliamentary level, it is also possible to find members with a military background. Among them is Brigadier General Osman Kapani Aktaş (Air Force Academy Class of 1973-1), who is currently Head of the MEBS Directorate at the Air Force Command.

THE SETTLEMENT OF JEWISH CONVERTS IN OUR COUNTRY

When Sabbatai Sevi died in 1676, the vast majority of his followers remained adherents of the Jewish faith. These individuals referred to themselves as 'Meaminim', meaning 'believers'. Over the decade following Sabetay's conversion in 1666, approximately 200 families, following in the footsteps of their Messiah, pretended to be Muslim, having chosen this false path to secure their future. This community of people, who were in fact Jewish, set out from Thessaloniki and settled in Edirne, Izmir, Istanbul, Çanakkale and Bursa, whilst some among them also made their homes in the Balkan countries. This group of converts believed that they were special people chosen by their Messiah. Although they outwardly lived as Muslims and had adopted Turkish names, they secretly remained faithful to the Jewish faith, which they regarded as an indispensable part of their very being.

Following the death of Sabbatai Sevi, Thessaloniki became the Dönme's main stronghold. The principal reason for this was that Sabbatai's widow and his brother Jacob were living in Thessaloniki. Within a short time, the Dönme, claiming that Jacob carried Sabetay's spirit, came to regard him as a messiah and formed a group known as the 'Jacobites'. By the beginning of 1680, the leaders of the Dönme, who were virtually united, were making a show of strength, claiming that revelations had been sent down to them and that Jacob Kerido was the Messiah following Sabetay. These false revelations and hypocrisy had no other meaning—

Under the influence of unfulfilled prophecies, mass conversions began to occur among the Jews of Thessaloniki from 1683 onwards. In Thessaloniki, a cosmopolitan Ottoman city where Jews formed the majority, they sought through these actions to draw closer to the sultan and the Turks with whom they lived side by side. As a result of this duplicitous behaviour, 300 families converted to Islam in a show of compliance, following the signal from their Messiah, Jacob Kerido. Although the vast majority of Sabbateans living in Thessaloniki remained steadfastly committed to the Jewish faith, the number of those who converted to Islam for show, including those arriving from foreign countries, increased significantly. In the second half of the eighteenth century, Polish Jews also arrived in Thessaloniki and ostensibly converted to Islam. Known as 'Lehli', these people maintained their presence in Thessaloniki until 1915. Although the members of this group of converts, as mentioned here, married only amongst themselves, it is an undeniable fact that over time they came into close contact with these Kabbalists living within the non-Jewish aristocratic circles (Turkish and Greek families).

Yakub Kerido, in order to prove to the Sultan and the Turkish people that he had embraced Islam sincerely in order to live a comfortable life, had decided to go on the Hajj to fulfil one of the five pillars of Islam, despite the objections of some Dönme. Of course, this was a deception that was, in every respect, rife with hypocrisy and insincerity. Kerido claimed that this act would also bring peace to the soul of Sabbatai Zevi. With these thoughts in mind, when he set out for Mecca in early 1690 with some forty disciples, his death from typhus near Alexandria was, in a sense, a matter of justice. For even those who set out with him did not believe that Yakub Kerido would genuinely fulfil the pilgrimage in his heart. In fact, the matter of the token pilgrimage was, in Thessaloniki, the

converts in Thessaloniki, was the most significant of the disputes that arose between Kerido's disciples. As a result of these disputes, the converts split into two distinct groups. The Sabbateans, who were nominal Muslims, were generally known as the 'Izmirli' (people of Izmir) because they settled in Izmir, and later took the name 'Kapancılar'*. As I mentioned in the context of this topic, the disciples of Jacob Kerido were known as the Jacobites. In the 1700s, a section of the Kapancılar, believing that 'Baruchiah Russo' embodied the spirit of Sabbatai Sevi,
believing in a certain leader, they broke away from the Kapancılar. Baruchiah Rus-
's father, Joseph Efendi, was not only one of Sabetay Sevi's first disciples but also the most prominent follower of Nathan of Gaza. After converting to Islam, Baruchiah Russo took the name 'Osman Baba'. Those who believed in Osman Baba and belonged to his group were known as the 'Karakaşlar'.

Known as the most fanatical group among Jewish converts, the Karakaşlar still do not intermarry with outsiders. In the early 1720s, through the missionaries sent by the Karakaşlar to Germany, Austria and Poland, branches of the sect began to take hold in these regions as well. The most significant feature distinguishing the Karakaşlar from other Jewish convert sects was the doctrine found in the Atzilut Torah, which formed the basis of their beliefs—namely, the theory that the values and thirty-six prohibitions of the Torah were reversed. According to this doctrine, the amendments included customs that restricted relationships between the sexes—for example, prohibiting incestuous relationships within the family

* Turhan Kapanlı, who rose through the ranks of the Kapancılar and whom they referred to as a great statesman, served as Minister of National Defence, Agriculture, Social Security, Rural Affairs and Forestry during the Demirel era.

** Jewish converts believed that the holy book, the Torah, was divided into two parts. One of these was the Berial Torah, which descended upon Moses on Mount Sinai and could be understood by anyone who read it; the other was the Atzilut Torah, which only the Sabbateans could understand and explain to others.

Rumours were resurfacing that the Dönme engaged in indiscriminate incestuous relationships, organised group sex rituals (mumsöndü) and committed adultery. Judah Levi Toba, a preacher among the Dönme living in the late 18th century, delivered a lengthy sermon declaring the sexual prohibitions in the Torah to be invalid. The Jewish Dönme community, who celebrated the spring equinox with great enthusiasm (exclusively between married couples) every March as the 'Adar Lamb Festival', had clearly transformed this into 'Mumsöndü Rites'. In our country, this tradition is organised as a sacred festival by the Karakaş family, the vast majority of whom reside in Izmir, and is celebrated without interruption on the 22nd of Adar with group sex rituals.

When we examine the oldest Sabbatean documents originating from Thessaloniki closely, we see that the Dönmes were distinguished from one another within their own sect according to their social and economic status. The Kapancılar were generally composed of members of the upper and middle classes, as well as merchants. However, among them were also prominent figures who had risen to political prominence, such as Turhan Kapani, Osman Kapani and Münci Kapani, who held positions as ministers and members of parliament. Among the Yakubis, high-ranking officials from Thessaloniki formed the majority. The Karakaşlar, on the other hand, were artisans, tradespeople and labourers. We can broadly categorise them as tailors, hat-makers, shoemakers, butchers and barbers. During the Ottoman period, as nearly all barbers in Thessaloniki belonged to the Karakaşi (Karakaş) order, they had developed their own distinctive style of haircut. Indeed, the situation had reached such a point that when Jewish converts encountered one another on the street, they could immediately tell at first glance which order the person opposite belonged to. In Izmir, the famous mayor of the time, Osman Kibar, adopted the Karakaş haircut style (with a few exceptions) until the end of his life

. This haircut style featured the sides and back completely short, with the top not excessively long, combed solely towards the back without any side parting. To put it more plainly, the hair in the narrow area at the top of the head resembled a Jewish kippah in appearance. Whilst there are those who follow this style to the letter today, we can also cite the former president of Galatasaray Football Club, Alp Yalman, as an example of someone who sported this style during his youth.

When we examine the statistics relating to Jewish Dönme, their numbers fluctuated between ten and fifteen thousand from the mid-nineteenth century until the founding of the Republic. Just as they were counted as Turkish citizens in the Ottoman-era censuses, the Dönme constituted half the population of Thessaloniki, a city characterised by its complex ethnic makeup. According to a decision by the Council of State, every Jewish Dönme had both a Turkish and a Hebrew name. The Turkish names were used amongst the general public, whilst the Hebrew names were used within the family and amongst members of the sect. As all Dönmes were of Sephardic origin, their primary language was Ladino. However, the vast majority could speak Turkish and Greek as fluently as their mother tongues. As can be readily understood from the musical genres and poetry to the present day, their culture (owing to their Sephardic origins) was entirely of Spanish origin. Despite living amongst us for years, they had consciously remained detached from Turkish-Islamic culture. Their forms of worship bore no trace of the customs, traditions and practices of the Muslim community with whom they shared the same geography. Until 1935, only two of the prayers belonging to the Jewish Dönme community were known to people outside the sect. Later, when a Kabbalist figure from the Kapancı family donated his handwritten book to the Hebrew University in Jerusalem, this veil of secrecy among the Sabbateans was largely lifted, bringing clarity

won. Gershom Scholem,* who carefully examined the manuscript belonging to the Kapancis and published it in accessible language, describes the prayers in these works as belonging entirely to Jewish traditions, stating:

"We were struck by great astonishment when we realised that the prayers we were examining were, in fact, Jewish prayers themselves. The Sabbateans' esoteric values had taken the place of commandments they deemed impossible or unnecessary to observe. There was not a single point in these prayers that bore any resemblance to the Muslim faith, and it was impossible to believe that those reading them were Muslims."

Gershom Scholem, whilst offering careful commentary on this book belonging to the Kapancis, does not fail to mention the prayer that serves as the Shahada for Jewish converts. The praises of the false Messiah, Sabbatai Sevi, in this prayer are as follows:

"I bear witness that Sabbatai Sevi is the true Messiah-King. I bear witness that Sabbatai Sevi is the true Messiah, whose glory is exalted,
and will gather the scattered Children of Israel from the four corners of the earth
and bring them together."

God of Truth, may You grant us the privilege of witnessing the coming of our righteous Messiah and Saviour, Shabbetai Zevi, in Israel's victory and in the unity of the one God of the three worlds of faith.
grant us the privilege of witnessing the coming of our righteous Messiah, our Saviour, Shabbetai Zevi. Amen."

As is evident from this prayer and these hymns, it is clearly observable that the vast majority of the Sabbateans in Thessaloniki remained faithful to Jewish traditions even long after Sabbatai's death. The reality that emerges here is that they all pretended to be Muslims merely to be able to live comfortable and happy lives

- Gershom Scholem, Sabbatai Sevi, The Mystical Messiah, trans. R.J. Zwi Werblosky. Princeton, 1977; London.

This is the case. In particular, we see that the younger generation of Jewish Dönme living in Thessaloniki during the second half of the 19th century strove to establish close ties with the Turks of the Ottoman Empire in order to receive a good education and secure positions within the state apparatus. As a result of this behaviour, the previously little-known world of the Dönme began to open up and gain recognition of its own accord. The Feyziye Schools established by the Dönme in Thessaloniki provided such a high standard of education that, within a short time, non-Sabbatean Jewish, Muslim, and families belonging to various denominations began sending their children to these schools. Mustafa Kemal, the fourth child of Ali Rıza Bey from Söke and Zübeyde Hanım from Vodina, was also enrolled in one of the Feyziye Schools at his family's request. The school Mustafa Kemal attended was the Terakki High School, founded by Şemsi Efendi, a Jewish convert, which encompassed primary, secondary and preparatory levels. Although it is said that Şemsi Efendi was one of the pioneers of the Kapancı order, he also entered into close relations with the Kara-kaşlar, with the intention of uniting the three orders under a single educational umbrella. However, the radical ideas that Şemsi Efendi wished to implement, particularly regarding Kabbalah (Jewish religious doctrine), were

were beyond the conditions of the era in which he lived. I will unite the three orders

Meanwhile, due to the feuding between Sabbatean groups and the disputes that arose amongst them, Şemsi Efendi found himself under pressure to leave the city because of his meddlesome behaviour. In 1912

, Şemsi Efendi was hastily sent to Istanbul, where he endured extremely difficult days due to the lack of sufficient attention and care shown towards him. In particular, the Karakaşlar paid him no attention whatsoever, as he was the leader of the Kapancılar. Celal Sahir Erozan, a member of the Karakaşlar and the Zonguldak MP of the time, was extremely hostile towards him due to his ambition to seize leadership of the order, a desire he had harboured since Thessaloniki. Şemsi Efendi, who died in Istanbul in 1917

, was laid to rest in the Üsküdar Bülbülderesi Cemetery, having departed this world quietly and without fanfare. In those days, the Karakaşlar unquestionably dominated the Sabbateans, and this situation continues in the same manner today. In particular, their dominance in the Feyziye Schools began with Mehmed Karakaş and continues with Tevhidi Karakaş, Kudret Azmi Sandalcı, İsmail Kunal, Ersin Kunal and We might say that this tradition continues with the researcher and writer Mert Sandalcı.

As I mentioned earlier, some Jewish converts who had established close ties with the Turks during the Ottoman period joined the Young Turk movement, which aimed to implement a series of reforms within the empire. The foundations of the Committee of Union and Progress, established by the Young Turks, were also laid in cosmopolitan Thessaloniki, and young Sabbateans played a significant role in the organisation's establishment. In 1909, Cavid Bey, one of the three converts appointed to the Ministry of Finance in the first Ottoman government formed by the Young Turks, had assumed the leadership of the Karakaş family due to his descent from Osman Baba. In 1912, when the Greek armies under the command of Prince Constantine occupied Thessaloniki, the vast majority of the Dönme families fled in fear and panic to Istanbul They settled there. In the population exchange carried out in 1923 pursuant to the Treaty of Lausanne, nearly all of the approximately 15,000 returning Jews were sent to Turkey. A significant proportion of them , whilst the remainder were settled in Edirne, Izmir, Bursa and Ankara. The roughly 1,000 Dönme who remained in Thessaloniki shared the same fate as the other Jews in the city. In 1943, as the Germans advanced to the Greek border, almost all of them were taken to concentration camps. Whilst the vast majority perished in these camps, those who survived were eventually sent to Israel following the end of the Second World War.

However, it is a fact that the Sabbateans who came to Turkey, particularly from the 1920s onwards, were undoubtedly fortunate people who did not experience the horrors of the genocide. In the early years of the Republic, their numbers—which stood at around 50,000 in Istanbul, a city with a population of 1 million—have now fallen to as low as 30,000. The main reason for this is that Jews and Jewish converts have emigrated to Israel, which they regard as their homeland. When they first arrived in Turkey, this community of converts, living in Galata, Balat and Hasköy, were not only very poor but also in a pitiable state. In particular, over the last fifty years, having made significant strides in the commercial sphere, we can readily observe that they have settled in wealthy and luxurious neighbourhoods such as Ortaköy, Maçka, Şişli and Nişantaşı. Büyükada, previously known as a stronghold of the Greeks, has become a colony predominantly made up of wealthy Jews and Sabbatean families. Indeed, at the Splendid Hotel here, elderly Jewish men and women from all over the world stay for days on end, continuing their Kabbalistic customs and traditions. However, for worship, they still regard Balat, Galata and Hasköy as places of historical and mystical significance.

These are well-known circumstances that they have chosen. Jewish converts, just as they brazenly continue the immoral traditions of their great Messiah, Sabbatai Sevi, in our homeland, they lead the happiest of lives. Apart from the Feast of the Lamb (Mumsöndü), Passover, Purim, the Sabbath and Adar, the practice of swapping partners as they please is carried out without interruption in my country; I say let those who do not put a stop to this be ashamed. Because if these people cannot find the comfort and peace they have in Turkey—and beyond that, the freedom to jump and prance as they please—even in the Zionist Israel they so deeply embrace, then you can imagine the rest...

BÜLBÜLDERESİ DÖNME CEMETERY

A cemetery belonging to Jews holding Turkish citizenship living in Istanbul is situated on the slopes of the hill above Hasköy

. There is also a cemetery here belonging to the Karaite Jewish community, There is also a cemetery. The most notable figure buried in the Jewish cemetery in Hasköy is Prof. Avram Galanti Bodrumlu, author of *The History of Ankara* and a CHP Member of Parliament for Niğde at the time. As will be recalled, Galanti was one of the principal figures who openly asserted that the Adar Kuzu Festival (Mumsöndü) was celebrated as an indispensable tradition among the Sabbateans

. According to Galanti,
after settling in Turkey following the population exchange, the Dönme community quickly adapted to their new lives, choosing a much more outward-looking, modern and comfortable lifestyle compared to the past. Some of them became leading figures in Republican Turkey. Among them emerged well-known names in the business world, politics, academic circles, journalism and government service.

Although all these descriptions are accurate observations, they continued to practise their own customs and traditions in complete secrecy (due to the caste system that persisted amongst them). As we mentioned earlier, whilst appearing to be Muslim, they lived their lives according to the Jewish faith. The members of the last generation of Dönme (with the exception of the Karakaşlar), particularly after the 1950s, began to break away from certain primitive forms of bigotry and entered into marriages with people from outside their own sect. They even took and gave daughters to Greek and Armenian families whom they did not particularly like. However, as I have repeatedly stated, among the Karakaşlar this dissolution—

It never happened to me. However, when the Surname Law was enacted in 1934, Jewish converts deliberately adopted

"İpekçi, Dilber, Yalman, Tokay, Bezmen, Kapancı, Kapani"

to avoid losing their assets. As they regarded the term 'Dönme' as a derogatory term, they abolished this practice and, amongst themselves

and within society as "Thessalonians". They found this term much more to their liking, and even distant relatives could easily recognise one another. Nevertheless, in Turkey, the Dönme—

They were always met with suspicion, particularly by those who believed they were not true Muslims. In fact, they were consciously creating this suspicion themselves. Despite their identity papers stating 'Turkish' and 'Muslim', they would attend synagogues instead of mosques; during Eid al-Adha and Ramadan, and even on national holidays, they would withdraw into their own shells, displaying a secret hostility.

However, all the Jewish converts I spoke to stated that Sabbateanism was, particularly in recent years, a non-existent religion, and that only certain elderly and fanatical individuals within their communities were keeping alive the beliefs inherited from the customs of their Thessaloniki ancestors. However, when I persistently asked about the Adar Lamb Festival (Mumsöndü) within these beliefs; after a moment's silence, they merely dismissed the matter by saying, "It is the wealthy and high-society circles who do what you describe; ordinary Sabbateans

celebrate the holy Sabbath," and left it at that. On the other hand, some well-known Jewish scholars noted that the Sabbatean sect is still practised in conservative circles; it is persistently maintained—

They maintain that they practise their rituals and activities in secret. Gershom Scholem, in an article published in 1960,

that Jewish converts "committed adultery during the Mumsöndü rites, and engaging in sex without restraint

in secret gatherings", and that various sources from the period contain evidence suggesting these accusations were not groundless. According to Scholem, the tradition of the Dönme "is associated with the aforementioned perversion—

On the majority of the older gravestones, inscriptions in Latin script stated that the individuals had been born in Thessaloniki and died in Istanbul. However, the dates of birth on the rather weathered old stones were written according to the Hijri calendar, and the Arabic script—much like that on Şemsi Efendi's grave—caught the eye. There were so many Jewish converts born outside Thessaloniki that, for a moment, I could not hide my astonishment. Since gravestones do not lie, those of Macedonian, Albanian, Bulgarian, Egyptian and Syrian origin were particularly striking. However, we find that the vast majority of converts after 1928 were born in Istanbul. Because Istanbul, a metropolitan city centre in every respect, was of considerable importance in terms of their life journeys. Given that they generally settled in certain parts of Turkey after the population exchange, we cannot deny the fact that these people were intertwined with us. As Bülbül-deresi Cemetery has now lost its function as a burial ground, Jewish converts—even if they do not wish it in their hearts—are being buried in accordance with Muslim customs at places such as Zincirlikuyu, Feriköy and similar locations. Naturally, this Kabbalistic deception is akin to the Sabatean community—whose members resemble a shell of secrecy—engaging in superficial changes of religion and nationality, just as they did in the past. If, since the founding of the Republic, it has not been possible to put a stop to these farces that cause suffering in every respect to the noble people of this country, it is abundantly clear that nothing can be done from now on either. Whilst hoping that those who have slumbered in heedless ignorance for years may awaken; and believing that I have provided sufficient information regarding the Bülbüldere Cemetery of the Jewish converts, I am of the opinion that this eyesore, which greatly disturbs the residents of Üsküdar, should be relocated to the outskirts of the city centre. Since cemetery relocations have never been carried out before, it is out of the question that this cemetery, which houses a community, should continue to be under the rule of alcoholics and vagrants for years to come.

THE FAMOUS SABETAYIST HALIDE EDIP ADIVAR

In our school days, history textbooks in primary and secondary schools introduced Halide Edip Adıvar to us almost as a national heroine. Her speeches at the Sultanahmet rally during the War of Independence had, quite rightly, been etched into our memories. Nationalist works such as *Vurun Kalıpeye* and *Sinekli Bakkal* were among the indispensable works of Turkish youth. However, whilst those who heaped praise upon the obverse of the medal, for some reason, failed to show us the reverse! When we examine that dreadful aspect of the matter with a careful perspective, we see that Halide Edip, a convert to Islam, was a fanatical supporter of the Armenians. This renowned writer, in letters written from Beirut—where she had gone in 191? on the instructions of the Ottoman government to open girls' schools for non-Muslims—to a relative in Istanbul, refers to the Armenian deportation. The letter, dated 1 March 1333 (1917), contains extremely harsh language against the Turks, and reads as follows:

"After their bellies swelled from eating grass in the deserts, some lost their mothers,
some their fathers, and many their children, they have ended up here. These wretched people (the Armenians) are immediately one another—
We have come to love them. I am also looking after their children and women. We have opened a classroom for the little ones and are teaching them. A 12-year-old Armenian girl came to us—her mother had died of starvation and her father had been murdered right before her eyes—and sought refuge. She wanders around me with her sad, large eyes, needing...

*The famous writer's this and similar letters can be found in the Halide Edip Adıvar collection.

kisses my hand and weeps. There is another tragedy in the garden! A wretched woman who lost her tongue suddenly after her son was killed before her eyes does not know where they have taken her other son and her family. Barefoot, her eyes filled with sorrow, she ceaselessly shouts out her lament. Sometimes, like a woman whose child has died, she beats her head with her hands, beats it. During the day, whilst writing, I sometimes hear you sob. I rush to the window; down in the garden, she is waving her hands, and the sound of the bullet passing through her son's heart echoes to the heavens, she says.

There are thousands, hundreds of such cases. The Armenians tell me, 'We've been waiting for you to come to Syria for two months, losing sleep over it. Do something for us!' What can I do? After wandering for an hour through the old, narrow streets of Damascus, we took him to a quiet spot where men and women spoke—they spoke—and suddenly, a man with a very stoic expression

burst into loud sobs, burying his head in his arms. It's always like this! Can't the new cabinet (the Ottoman Government) at least prevent the consequences of this unparalleled cruelty and murder?

**? If I could pay for this terrible and ugly thing with my own life, I would. But what is my life, after all?!"*

Halide Edip, a Jewish convert, whilst portraying the Armenians in the unfortunate letter mentioned above as members of a race victimised during the deportations, regrettably fails to highlight the fact that almost all the towns and villages in the Eastern Anatolia region were under occupation. The defenceless people of Erzurum, Oltu, Erzincan, Kars and Van, who were under full Armenian occupation with Russian support during those years, suffered the most brutal massacres. Those who call Halide Edip a hero of the National Struggle, for some reason fail to mention that, despite being a Sabbatean, she was the greatest defender of the Armenians.

"' Tahfif: To mitigate.

They do not want to be held accountable. It is for these very reasons that Armenian historians are using the baseless letters of such writers as a weapon against us. If true history is to be written by quoting from the letters of a Jewish convert lady—letters containing her own personal feelings—written from Syria and Beirut then as a simple Turkish citizen I cannot say anything about it. As the agenda of the region we inhabit shifts rapidly with the passage of time, and in these days when we have purged our worldviews of the classical narratives of official history, it is a rational and logical approach to say that we are now closer to the truth. Since the unshakeable taboos are being dismantled, albeit belatedly, one by one, this means that the true nature of our famous Jewish-convert author and his entourage will be fully exposed. For consciously concealing the past carries no other meaning than losing the future.

Halide Edip, who was born in Istanbul in 1881, had a father, Mehmed Edip Bey, who was a Sabbatean belonging to the Karakaşi community of Thessaloniki, whilst her mother, Bedrifem Hanım, was a Sephardic Jew. Coming from such a lineage, our famous writer lived her life according to Sabbatean traditions, except during the days of the War of Independence. The reason Bedrifem Hanım was cast out by Ali Şamil Pasha, her first husband, was because she went to the synagogue every day to pray. After enduring difficult times following a troubled divorce caused by incompatibilities in their religious beliefs, Bedrifem Hanım managed to restore order to her life after marrying Mehmed Edip Bey. Having been raised within such a culture, Halide Edip, whose worldview is characterised by incomprehensible contradictions and countless fluctuations, is a typical Sabbatean. Although her husband, Adnan Adıvar, was the son of Baha'i Efendi, a Gypsy from Gelibolu, in later years he began to follow in his wife's footsteps, as if to deny his own origins. Aegean-

In the early days following the opening of the Grand National Assembly (1920), these Sabbateans, who had established close ties of friendship with Mustafa Kemal, came into conflict with all the commanders of the National Struggle as time went on. Adnan Adıvar, who was appointed Minister of Health in the first and second cabinets, began to face significant backlash from government circles because, out of loyalty to his beloved wife, he provided visible support to Jewish converts, particularly the former Minister of Finance, Cavid Bey.

Following these negative developments, Dr Adnan Adıvar, who tendered his resignation on 30 January 1926, was seeking ways to leave the country with his wife, having severed his ties with the Republic. The Adıvars, who left Turkey shortly afterwards, made it clear wherever they went that they would not return until after Atatürk's death. If we pay attention to what Halide Edip wrote during her days in exile, particularly in London, we can clearly see traces of Jewish propaganda. In particular, the play titled 'Kenan's Shepherds' is filled with phrases that almost deify the Jews. Under these circumstances, official historians must put an end to the concealments they have maintained for years, which have reached the level of negligence, for the sake of the nation and the country. For this country is the Anatolian land, a legacy of our forefathers, upon which we all live. As far as can be seen, the Jewish converts living alongside us on the lands where we carry on our daily lives have made it their principle to be a source of chronic trouble through their covert activities. For this reason, we must not protect the harmful elements that have been hostile to the noble people of our country throughout history,

, we are under no obligation to protect harmful elements that have acted as enemies, regardless of the justification. We must never forget that in nations where patronage exists, the process of development proceeds with great difficulty. The 'barons of history' who practically mythologised Halide Edip during the days of the National Struggle, and her stepson, the diplomat Faruk Sayar, who, during the Second World War, granted Turkish passports to the Jews in Paris

For some reason, they do not wish to bring to light the fact that, by seizing the port, they have smuggled 176 members of this disruptive sect—which the world has rejected—to safe havens. They know full well that if they were to do so, the bitter truth would come to light.

Following Atatürk's death on 10 November 1938, and with İsmet İnönü granting amnesty to the vast majority of those who had opposed the regime, Halide Edip and her husband Adnan Adıvar returned to Turkey quietly in the early days of 1939. From then on, the cycle of fleeing from country to country came to an end, thanks to His Excellency the Pasha. In fact, İsmet İnönü had been a commander who harboured sympathy for the Adıvars even during the days of the National Struggle, partly because his mother, Cevriye Hanım, was one of the Tonaboyu refugees. Consequently, the bond of loyalty between them had been strengthened once more. It is quite remarkable that Halide Edip, a convert to Islam, was first protected by Atatürk and, years later, by the National Leader İnönü. After a brief period of waiting, the famous writer began teaching at the American College and, during the single-party era, had risen to the rank of Professor of English Literature. Of course, all of this was a situation brought about by the instructions of her greatest protector, İnönü! It seems that being a man of every era was one of the most valid concepts in the world. Adnan Adıvar* served as a minister and Member of Parliament during the Atatürk era, and after a twenty-year interval in 1946 Given that he had been re-elected to Parliament, his wife Ha-

Edip had begun making preparations to enter politics, as was customary. She was determined to fulfil her long-held ambition of entering Parliament, even if it was in the autumn of her life. Halide Edip, who was elected as a Member of Parliament for Izmir in the 1950 elections with the support of the Sabbatean Kapancılar, was a

* Adnan Adıvar: Born in Gelibolu in 1882, Medical School graduate, fluent in French, English and German; Member of the Ottoman Parliament (4th term), Member of the Turkish Grand National Assembly (1st term in 1920, 2nd term in 1923), Minister of Health during the Atatürk era. Died on 1 July 1955.

He was experiencing the joy of fulfilling a thirty-year-long yearning. The renowned writer, who had voluntarily withdrawn from the political arena he could not adapt to following the 1954 elections, had once again immersed himself in the world of books and begun to dedicate his intellectual horizons to scholarship. Following the loss of his wife, Dr Adnan Adıvar,

on 1 July 1955, in his own words

He had fallen into a state of loneliness. Despite his advanced age, he wrote ceaselessly and sought solace in books. Judging by the accounts of those who lived through those years, he had adopted a life of complete seclusion. Although he no longer advocated for the Jewish and Armenian causes in his writings as he had in the past,

-In particular, he never failed to welcome his Sabetayist friends, who were members of the Kapancılar, into his home and continue his regular meetings with them. For, being a member of a school of thought whose followers were Jewish converts on both his father's and mother's sides, he took great pleasure in wholeheartedly embracing and living out his true self. In fact, are not all Sabbateans like this, with a few exceptions? I shall close this matter here by stating that keeping the secret caste Halide Edip* lived within hidden like a secret is the greatest of the unforgivable faults of the state leaders who governed us in past eras. It would never even cross my mind that my closure of this matter might be interpreted as any form of timidity. For, as I believe that future generations will bring the sensitive issues of the Republican era to the fore in greater detail, I hold fast to my conviction on this matter with the deepest of feelings.

* Halide Edip Adıvar: Istanbul 1881, American College, English-French Professor of English Literature, writer, independent Member of Parliament for İzmir on the Democratic Party list during the 9th Term (1950–1954). Died 9 January 1964.

NAZIM HIKMET AND HIS POLISH-JEWISH GRANDFATHER, THE PASHA

As historical sources also confirm, Thessaloniki is, without a doubt, one of the largest settlement centres for Jewish converts. In particular, during the Ottoman period, this group of exiled people—who adopted the practice of living in a specific centre provided they did not disperse too widely—sought to remain strong through the rules they implemented—They were doing so. Even Jews from Rome and Poland had formed their own ghetto amongst themselves. Nazım Hikmet, born in Thessaloniki in 1901, was the second child of a grandfather who had served as a consul in Hamburg burg, and a Jewish mother, Celile Hanım, whose ancestry stretched back to Poland took his first steps in life in this multifaceted, cosmopolitan Ottoman city. His great-grandfather, Constantine Borzecki*, changed his name to Mustafa Celalettin and later rose to the rank of pasha in the Ottoman army . Nazım's mother, Celile and his aunt Gavril Torun were the daughters of Pasha Borzecki.

A family of Jewish origin left Thessaloniki in 1908 following the proclamation of the Second Constitutional Monarchy and settled in Istanbul. Every Sabbatean

- Constantine Borzecki: This individual, who served as a deckhand on a German school ship, jumped into the sea from a ship arriving in Istanbul in 1848 and sought refuge in the Ottoman Empire, subsequently entering the service of Grand Vizier Ali Pasha and converting to Islam. Constantine Borzecki, a Polish Jew and Nazım Hikmet's maternal grandfather, converted to Islam and changed his name to Mustafa Celalettin; he then rose rapidly through the ranks of the state, being promoted to the rank of pasha during the reign of Abdulhamid II.

As can be seen, they too had moved into a spacious house they had rented in the Balat district. Nazım's aunt, Gavril Hanım, is the mother of Münevver Celil Andaç. Although they led an aristocratic lifestyle by virtue of their family status, Nazım's father, Hikmet Bey, and his mother, Celile Hanım, greatly admired the uniforms of the naval cadets who passed by their house every day, and thus wished for their son to become a soldier. As time flew by, they enrolled Nazım, who had turned sixteen, at the Heybeliada Naval Academy. In those years, the duration of study at this school was two years. Nazım entered the school in 1917 and graduated in 1919, becoming a deck officer on the cruiser Hamidiye. Some time later, he was discharged from military service due to an illness known as 'Zatülcemp' and retired to rest. During his free time at home, swept up by nationalist sentiments, he began writing poems praising the National Struggle. In fact, he had been writing poems since 1914 and had been carefully preserving them. Quite naturally, the primary reason a young Jewish convert nurtured such nationalist sentiments was the frequent visits of the national poet Yahya Kemal to their home. In truth, his father, Hikmet Bey, regarded this close friend—who was also his wife's business partner—as an idol in the realm of poetic art, despite all his jealousy. Encouraged by this, the young Nazım had turned the writing of poems into a veritable daily duty. Finally, in October 1918, with the corrections and assistance of Yahya Kemal—the great love of his mother, Celile Hanım—his poems, imbued with nationalist sentiments, began to be published in *Yeni Mecmua* under the pen name 'Mehmed Nazım'. As for Nazım's mother's love life, which took place with his father's knowledge, according to the Sabbatean tradition, such matters are quite natural in converted families, barring exceptions. Moreover, considering the years when a renowned Turkish poet like Yahya Kemal had established himself in the hearts of women, one should not be too quick to judge such escapades. However, as we are not writing a novel here, it is inevitable that we must rely on information from reliable sources. In particular, Taha Toros's *Turkey's Last*

No writer, whether biased or impartial, can deny that he was one of the most serious archivists of his time. Taha Toros recounts the much-discussed love affair between Yahya Kemal [illegible]—who spent much of his life in hotel rooms—and Celile Harnın, the wife of Hikmet Bey, in his memoirs as follows:

"Nazım Hikmet was a student at the Naval Academy. At weekends, he would visit his mother's home, taking private lessons from Yahya Kemal to enrich his knowledge of history and religious culture. Nazım Hikmet's mother, Celile Hanım, was renowned for her beauty and culture; she was on the verge of separating from her husband, Hikmet Bey, due to his jealousy. Yahya Kemal is in love with the young woman, and she, too, is interested in him. As the autumn leaves begin to fall, Yahya Kemal visits Celile Hanım's home to give lessons to Nazım Hikmet. As on every visit, mother and son greet our poet in the garden room. In a room on the ground floor, Nazım Hik-

The lesson is given to Met. At the end of the lesson, the child is told to go out into the garden for some fresh air. Meanwhile, Mrs Celile and Yahya Kemal are alone together, who knows what they are talking about, sipping from their crystal cups

They sip their tea. Whilst they are drinking their tea, Nazım Hikmet is wandering about the garden on his own, even performing gymnastic exercises just as he did at the Naval Academy. After tea, as Yahya Kemal is about to leave, he embraces and kisses Celile Hanım as he bids her farewell at the entrance to the villa. Nazım Hikmet has been watching them from the side window! He turns into a wounded bird. He says nothing to his mother, but he does not sit down to the evening meal with a bee. Early the next morning, he returns to school. The real incident occurs when Yahya Kemal comes to teach the following week. At the end of the lesson, Nazım Hikmet is taken out into the garden again. Yahya Kemal and Celile Ha-*

* Yahya Kemal – Celile Hanım's Love: A Six-Coloured Portrait in Turkish Literature – Isis Publications. The archivist of these accounts, Taha Toros, is still alive and living in Istanbul.

Whilst drinking their tea, Nazım Hikmet slipped a note into the pocket of Yahya Kemal's overcoat, which was hanging on the coat rack. When Yahya Kemal reached into his pocket whilst out and about, he found the note. Nazım Hikmet had written: "You entered this house as my teacher; you cannot enter it as my father!"

Having witnessed his mother's great love affair with Yahya Kemal whilst he was still a student at the Naval Academy, Nazım would experience such emotions all too keenly in the later years of his life. In truth, Hikmet Bey, his father, who was on the verge of divorce, was consumed by a fit of jealousy towards his close friend Yahya Kemal and his wife, yet he could not bring himself to say a word. For he did not wish to lose the wife he was madly in love with, even though he knew he was sharing her with another man. Such a situation, beyond mere tolerance, could also be described as the unique philosophy of Sabbateanism. The Naval Academy—
In those days when the movement was splitting into factions, Nazım, who remained under the influence of Yahya Kemal, was among the advocates of nationalist ideas alongside his close friend Vala Nurettin. Vala, being a knowledgeable and intelligent
, never mentioned the fact that among Nazım's ancestors were Jewish converts of Polish origin. In those chaotic days, Paşazade Nazım and his closest confidant, Vala Nurettin, set out to join the National Struggle as they saw fit. With these thoughts in mind,
, first headed to İnebolu, which they saw as the gateway to the National Forces. However, the people they encountered there
Nafi Atıf Kaosu* and Mehmet Eti**, who they met there, captivated their minds, leading them towards communism—a subject of which they had previously known nothing—

* Nafi Atıf Kansu: A CHP MP during the İsmet İnönü era. He was rewarded with a parliamentary seat for keeping İnönü's private letters safe at Dolmabahçe Palace and returning them after Atatürk's death.
** Mehmet Eti: CHP MP during the İsmet İnönü era. The real name of this individual, who was among the supporters of communism, is Sadık Ahi.

they facilitated their activities. From then on, this traitor, along with his brothers, would work on behalf of Soviet Russia. In fact, all members of the committee that carried out the 1917 Bolshevik Revolution,

were Jewish. The fact that Bronstein, known by the pseudonym Trotsky, and the famous Zinoviev were Jewish had caught the attention of the Sabbatean Nazım. These so-called revolutionary elders were impatient to put their young comrades at the service of communism as soon as possible. It was precisely such a...

Nazım Hikmet and his friend Nurettin showed not the slightest hesitation in travelling to Soviet Russia, where the country was ruled by a regime brought about by a Jewish-led coup. Finally, in late September 1921, having crossed from Kars to Batum and set foot on Russian soil, the Jewish convert Nazım Hikmet would henceforth be known as a communist poet...

After staying in Batum for a while, Nazım travelled to Moscow with Vala, where he joined the Communist

University KUTV, where he was studying, he married Nüzhet Berkin. As this marriage, conducted as a 'revolutionary wedding' among his school friends, was not built on solid foundations, they soon

. Having spent nearly three years in Moscow, Nazım returned to Turkey in July 1924. Upon arriving in Istanbul, he reunited with his family members—

Although there had been little change in his life, the painter's mother's relationship with Yahya Kemal was still ongoing. For the portraits of Yahya Kemal of various sizes that he saw in their home—painted by his mother, Celile Hanım, with her own hands—were the greatest proof of their undying love.

Over the years, Nazım was arrested for inciting the army to rebellion,

fell in love with his cousin Münevver during his final years in prison, following his second wife Piraye. Upon regaining his freedom on 15 July 1950 following a general amnesty after a twelve-year imprisonment, he began to live with Münevver Hanım, who, like himself, was a Jewish convert.

. Nazım was 15–16

He was as old as she was. However, the enduring love between them was no obstacle to this. During those difficult days, İhsan İpekçi, a wealthy man from Thessaloniki, was among their greatest supporters. Although they were living together out of wedlock, they were staying on the ground floor of her mother Celile Hanım's house in Cevizli. Münevver became pregnant during their time together in the warden's office at Paşakapi Prison, and on 26 March 1951, she gave birth to her son Mehmet at a private clinic. This situation, which had initially filled the family with joy, later gave way to gloom. Around the same time, there was a knock at Nazım's door, and he was summoned to the Kadıköy Military Recruitment Office. There had never been a summons issued there before. Had there been, they would have conscripted Nazım on the very day he was released from prison. A week later, when Nazım Hikmet was summoned to the office again, he was told he would be conscripted. On 8 June 1951, the Kadıköy Military Recruitment Office issued a conscription order requiring him to serve a two-year term as a private in the Zara district of Sivas. The officials at the office showed understanding and gave Nazım until Monday, 18 June 1951, to produce a medical certificate stating he was unfit for service. Under these circumstances, Nazım did not even consider obtaining a medical certificate, as he had done on previous occasions. Instead, he consulted his closest friends and began making plans to flee to the Soviet Union, a country he had visited twice in his youth.

On 17 June 1951, they set out to sea from the Kireçburnu shore in a motorboat hired by Refik Erduran, the fiancé of his sister Melda Kalyoncu. Following a conversation in the middle of the sea, Nazım disembarked from the speedboat and was taken aboard the Romanian-flagged freighter 'Plekhanov', which was waiting at the entrance to the Black Sea. Refik Erduran, who was serving as a reserve officer in Tuzla at the time, returned to the shore at Trabya in the same motorboat as if nothing had happened, thereby fulfilling his duty to his brother-in-law. On Wednesday, 20 June 1951, Radio Bucharest officially announced that Nazım Hikmet was in Romania, making his great escape known to the whole

had announced it to the world. After spending approximately ten days in Romania, Nazım was flown to Moscow on 29 June 1951. This one-way journey would be the communist poet's final voyage. From that date onwards, Nazım, who continued to write poems on behalf of Russia, heaped praise upon Stalin, the executioner of humanity. In return for these services, he and Dr Galina, a Russian citizen of Jewish origin like himself, began living in a dacha allocated by the Writers' Union. Although they were not married, they lived as husband and wife. Since extramarital relationships were quite natural both under the communist regime and among the Sabbateans, such a union need not be viewed with excessive disapproval. Dr Galina was Nazım's right-hand woman and his everything. They had the dacha where they lived restored and began to receive their constant stream of guests. Their most important topics of discussion were matters such as hostility towards Turkey and how communism would come to dominate the world. Although he longed for it, Nazım could never quite reach Stalin; yet, thanks to the opportunities provided by the Politburo, he was living a life of luxury. His poetry collections and the plays he had written were being published and performed. Although he claimed to have purchased his dacha in Peredelkino, near Moscow, with so-called royalties, this was not true. For in a communist country like Soviet Russia, generating substantial income from books was hardly a feasible prospect. Lash out at Turkey with negative reactions wherever the mood took him, and glorifying the ruthless executioners in Russia through his poetry, Nazım wasted no time in securing significant privileges in return for these services. The chauffeur and the latest model Chaika car assigned to his disposal were as if from a capitalist

It was reminiscent of the opulence of that lifestyle. After Nazım Hikmet's escape—

Münevver Hanım, left in Turkey with two children—one from her first marriage—was undoubtedly rebelling against her fate. The Communist poet was, in accordance with the instructions of the Politburo, used by the KGB both as a lover and as a spy

, would occasionally feel guilty for having stolen another's happiness. For she, too, inevitably read the letters Münevver sent from Istanbul. However, the doctor could not, even if she wished to, abandon the relationship she maintained as part of her duty. Like every Russian citizen, she knew full well what would befall her if she did otherwise.

Dr Galina Gregoryevna, whilst recounting the seven years she spent with Nazım, claims that she was not an agent, despite having worked under the Kremlin's orders for nearly twenty-five years. Such claims are never credible. In her own words, in the Russia of those years—where files were opened on one in ten people and the world's harshest communist regime was in force—everyone, even husband and wife, was each other's agent. Taking into account the prevailing view of the majority of political authorities; just as Dr Galina was Nazım's 'agent lover', so too was Nazım a traitorous poet who wrote poems for rubles in accordance with the Kremlin's orders. When this traitor fled to Soviet Russia in 1951, did he not say of Stalin—upon whom the whole world had heaped curses—'He is the light of my eyes'? Alas, in my country, so-called 'modern' salon socialist intellectuals continue to hail this traitorous scion of a pasha as a world-renowned poet. The fact that they have been unable to bring his remains from the Novodevichy Cemetery back to his homeland, despite him being a Polish Jew, has remained a thorn in their side for nearly half a century. If they were to do that, they would probably dance with bells on their feet...

After seven years together, Nazım, having grown tired of Dr Galina, declared that in exchange for his poems lavishing praise on Russia, he wished to be with the stunningly beautiful Vera Tulyakova, with her straw-coloured hair and blue eyelashes. However, this lady was married and deeply in love with her husband, whom she adored. Nazım, who was on the lookout for an opportunity at the time, wanted to escape from the house where he was staying with Dr Galina. As far as could be seen, he was willing to part with his money and even his life

body, had grown tired of her! The communist poet, in his advanced years, was madly in love with Vera, consumed by the fire of love that had ignited in his heart; yet this heart-stoppingly alluring woman, who embodied all the beauty of her race, constantly cited her married status whenever the opportunity arose,

He was straying. This situation—which involved scriptwriting and mutual discussions at the dacha—had gone as far as kissing and cuddling, as Dr Galina also noted in her memoirs. However, Vera was a woman who always behaved cautiously and knew how to maintain her distance. Being married was one thing, but her five-year-old daughter was her everything. However much she might weep and wail, she had been officially handed over to Nazım by the Soviet regime in return for her services. The twenty-three-year-old young woman was obliged to conform to the system, in accordance with the instructions she had been given. It was constantly being drummed into the beautiful Vera that if she were to be with the elderly poet, she would be rendering great services to her country and communism

. Finally, summoning all her courage, the woman with straw-coloured hair confronted Nazım

the woman with straw-coloured hair said, "My father is exactly ten years younger than you," she said, unable to hold back her tears. Paying no heed to all these complaints, the communist poet, the Writers' Union and the—

By bringing in his close friend Ekber Babayev, he began to adopt a high-handed attitude, insisting that the matter be settled at any cost

One evening, Nazım fled Dr Galina's house in his pyjamas and slippers and went to Ekber Babayev's home, spending the night there. Of course, all this was a prearranged charade. However much Galina

how much she grieved, the Kremlin's order had torn apart their seven-year love affair. After years of pursuit,

, on the condition that she write articles against Turkey, the blue-eyed Vera was now Nazım's! Not long after, on 18 November

1960. On her way to the wedding, she boarded the bus—

Unable to hold back the tears streaming down her face like rain, Vera was overcome with sobs even after the wedding. This was not a marriage of love—

, but rather a marriage of convenience dictated by the communist regime's interests

. In the farce being played out here, the beautiful Vera Tulyakova had been sacrificed for the ambitions of a Jewish convert—a traitor to the nation—who had climbed the ladder to power,
the stunningly beautiful Vera Tulyakova had been sacrificed. On the path to communism, everything was permissible, and so it proved!

Yıldız Sertel, daughter of Sabiha Sertel—one of the pioneers of the Sabbatean tradition who attended the funeral of Nazım Hikmet, who died of a heart attack on 3 June 1963 in the house where he had been staying with Vera—
describes the communist poet's funeral as follows:

"A truly magnificent funeral service was held for Nazım; I felt proud. The service was organised by the Union of Soviet Writers. They conducted the ceremony according to their own traditions. We did not take charge of it. The Turkish Consulate did not come and say, 'He is Turkish; he should be buried according to Turkish customs.' They honoured Nazım. Writers, poets and journalists came from all over the world. It was a very beautiful funeral service. The coffin was placed in the Writers' Union. Many of us, myself included, walked around the coffin holding torches. It was an expression of respect. There were virtually no churches in the Soviet Union. The ceremony was not religious; he did not go to a church. He remained at the Writers' Union and was buried the next day in a cemetery where many famous people are laid to rest."

Yıldız Sertel, a Jewish convert,* has been talking endlessly about freedoms in many of on communism for years. In a communist country where even the word 'freedom' is practically banned, what freedom ? Madam, she is 'deeply lamenting the fact that '! Could Turkey possibly claim Nazım Hikmet—who spent a full nine years as a Polish subject and, in January 1962, obtained a Soviet passport to become a citizen of that country—as one of its own? Moreover, this traitor, at the start of the same year, with Russian Jews and his communist friends

* Yıldız Sertel; she is the daughter of Zekeriya, one of the leading writers of communism, and Sabiha Sertel, a convert to Judaism.

Didn't he say, whilst celebrating his birthday, 'I am so happy to be a citizen of the land of my dreams'? If so, there is absolutely no point in speaking out against the establishment—neither yesterday,
today is there any point in raising a fuss!

Just as in Orthodox tradition, Nazım Hikmet was laid out with his face uncovered on a bier and buried the following day; since 1963, he has lain in a modestly sized memorial tomb. Novodevichy is a cemetery for the famous, but it has no real connection to any religion. Many of the graves here feature statues, reliefs, and even photographs. Although the bust of the once-famous Head of State, Nikita Khrushchev, is also located in the Novodevichy Cemetery,
There are no graves of famous figures! However, their photographs are displayed in special niches on the walls, situated in front of their ashes. This creates an impression as if it were a place where Muscovites come to stroll. As far as can be understood, Orthodox, Catholic, atheist and
Jews have been buried in this cemetery
. Nazım Hikmet, a Jewish convert whose ancestors came from Poland, declared himself an 'atheist' during his lifetime; it seems he has found the place he was seeking. That is why the proposed transfer to any Muslim cemetery in Turkey
cannot go beyond mere idle talk . . .

THE YALMAN FAMILY, WHO LIVED WITH BOTH ISLAM AND SABBATEANISM

When recounting the story of the Yalınan family, I believe we must begin with Ahmet Emin Yalınan, the eldest brother of the family, and his beloved wife, Rezzan Harn. For in this family, the women have always had a greater say than the men. As far as can be seen, the Yalınans, compared to the Karakaşlar—who are known as the most conservative of the Sabbateans

, appear to be more liberal due to the internal divisions within their ranks. Although Ahmet Emin Yalınan was a socialist and a Freemason, his wife Rezzan

Madam, in accordance with the traditions of the Korle family in which she was raised, she is one of those who observe both Jewish holidays and practise Islam. As I have occasionally noted in the content of my book, it is possible to come across such exceptional cases, albeit rarely, among Jewish converts. I can state quite clearly that Rezzan Hanım's brother, the journalist Sinan Korle, and Agah Erozan from Mudanya fall into this category. However, it remains a possibility that, by virtue of their origins, these individuals are closer to Sabbatean beliefs. Although Rezzan Hanım attended the synagogue with her husband, Ahmet Emin Yalınan, and other family members on Jewish holidays, she describes her perspective on Islam during her transition from childhood to young adulthood as follows:

"As a child, I took Qur'an lessons at home from a teacher, Erşad Efendi. From him, I learnt the old script and how to read the Qur'an. My mother would recite prayers every night before going to bed. Even now, at night

I'll read it. My grandmother didn't pray. My mum and dad used to fast during Ramadan, but they didn't pray. In religious studies at secondary school, we studied Islamic jurisprudence. The teacher would explain: 'If a mouse falls into a well, three buckets of water must be drawn; if a cat falls in, seven buckets must be drawn.' We'd ask, 'Sir, will the well water be purified that way?' He'd reply, 'My dear girl, don't question it; that's what fiqh says.' We never asked why.*

Although Rezzan Yalınan describes her thoughts on Islam in this way, I remain convinced that the obligations of the two Abrahamic religions can be fulfilled within the same body and mind, despite everything. Perhaps system. This may well have been the way things were in the Korle family where she was raised, but we cannot overlook the fact that her husband, Ahmet Emin Yalınan, was a conservative Sabbatean who never compromised on tradition. It was this same Ahmet Emin Yalınan who, having played his cards close to his chest in accordance with the circumstances of the time, was regarded by his colleagues in the press as a traitor. It is still fresh in people's memories that in 1925, during the days when he supported the Sheikh Sait Kurdish uprising, and it is still fresh in people's memories that his newspaper, 'Vatan Gazetesi', was shut down due to its divisive articles. At a loss as to what to do under these circumstances, the Yalman couple set off for Ankara and went straight to see Atatürk. Their sole aim was to resume publishing their newspaper and continue their work—was that they could continue to operate in accordance with the government's wishes. As the issue of reopening their newspapers dragged on for many years, they began to make do with their savings out of sheer desperation. Finally, thanks to the intervention of influential friends, Atatürk allowed the Yal-. Delighted by this development, Ahmet Emin Yalman was considering visiting his Jewish and Masonic friends in America in order to publish the Vatan newspaper in a more modern style

* History and Society Journal, June 1986 . Istanbul.

. Finally, he visited the School of Journalism at Columbia University

On his way to Yarete, Yalman asks his former classmate Karl Akkerman, who is of Jewish descent and serves as the faculty dean, to assist him with the newspaper he intends to launch. His Jewish friends, sharing his views on Zionism, advised Yalman to acquire the rotary printing press of the famous Ethnost newspaper in Greece, having prepared the preliminary designs for the newspaper. Ethnost was recognised as a newspaper published by Greek Jews. As for the rotary printing press, it arrived in Istanbul in December 1939

, and Vatan Gazetesi resumed publication in August 1940

. İsmet İnönü, who had closed this newspaper in 1925, was once again on friendly terms with it.

whilst forging such connections, Yalman—a man of every era—was writing articles that showered the government with praise from the front page, accompanied by large, glossy photographs

. Since treachery cannot be bought with money or bribes, t h e columnists of the Vatan

, began to the plight of German Jews as time went on. Moreover, since Yalman himself was a Jewish convert, there was nothing more natural than for him to defend the atrocities committed against his own people. As if all this were not enough, during those critical days, this Sabbatean master—adding yet another piece to the past divisive

propaganda, this Sabbatean master added yet another chapter to his record. In the 27 September 1944 issue of Vatan, he imposed heavy burdens on the minorities—

Tiren was criticising the 'Wealth Tax'. In fact, this unjust wealth tax was a measure that also oppressed the Turkish people. However, the writing of news that would undermine national unity during the critical war years

could only be expected from a staunch Jewish convert like Ahmet Emin Yairnan. In response to this situation, Yalman set off for America in an attempt to reopen his newspaper, which had been closed for five months and twenty days

and, with the mediation of the Jewish lobby at the United Nations Conference in San Francisco, secured the reopening of Vatan. As a result of the ultimatums and pressures coming from America, İnö-

Bridges had been built with the Nü, and Yalman's paths had diverged once more. The Vatan newspaper, which had at one time been separatist and later aligned itself with liberalism and the far left, managed to draw closer to Celal Bayar and Adnan Menderes, who had split from the People's Party via a four-party motion to form the Democratic Party. In the language of the press, such about-turns were nothing more than opportunism. When the Democratic Party came to power on its own on 14 May 1950, Yalman's Vatan had reached a record circulation of 200,000 in a country of 15 million.

However, this honeymoon period did not last long. For Prime Minister Adnan Menderes had known full well for years that the Sabbatean Yalınan was an uncooperative and fickle man. Before long, the first cracks between the newspaper and the government had already begun to reappear! Yalınan's vehement opposition to the closure of the Village Institutes—a communist stronghold—proved to be the last straw. His constant demands for concessions from the government, stemming from his past support for the Democratic Party through his writings during the opposition years, were creating palpable tensions between the parties. Yalman, who had been willing to bend over backwards for his own interests throughout his life, finally secured the concessions he sought and, after establishing the famous Tatko car dealership in the heart of Taksim, placed his wife Rezzan and his younger brother Mustafa Vacit Yalınan at the helm of the company. Mustafa Vacit, not being as fanatical a Sabbatean as his elder brother, spent his spare time on sport and never let his son, Alp Yalman, out of his sight. The father and son's sole passion was Galatasaray. As the years passed, Mustafa Vacit, using his elder brother's financial clout, entered the club's management and eventually rose to the presidency. His older brother provided the funds, whilst the younger brother signed famous footballers such as Turgay, Metin, Candemir and İsfendiyar. In the years that followed, this tradition passed from father to son, and Alp Yalman—whom his school and synagogue friends called 'Çilli'—also joined Galatasaray Club

He was to become the chairman. As for the synagogue incident involving Alp Yalınan: it is well known that, as a devout Sabbatean following the teachings of his mentor, he always carried a Torah in his pocket and would occasionally go to pray at Beth Israel
and Neve Shalom. In fact, there is nothing objectionable about this. For there is nothing more natural than for people to practise their own religious duties without resorting to deceptive tactics involving conversion numbers.

Ahmet Emin Yalman, who had begun defending Nazım Hikmet—who had fled to Russia—in his newspaper following the closure of the Village Institutes, had completely severed ties with the Democratic Party government. Due to his reputation as an untrustworthy individual, he and government officials regarded one another with utter bewilderment. During this period—
Yalman, who had begun writing articles in support of the People's Party and Bolshevik Russia, had encountered the Prime Minister in Malatya whilst following Menderes on his domestic tours. Although there was a chill in the air between them, they shook hands—albeit reluctantly—and
exchanged greetings. On the evening of 22 November 1952, Yalman excused himself from the dinner hosted for the Prime Minister and left early;
, where, after sending a news report to his newspaper by telephone, he was shot by seventeen-year-old high school student Hüseyin Üzmez as he left the post office and fell into a coma. With the assassination of Yalman
Hüseyin Üzmez, who is remembered as Turkey's first right-wing terrorist, was—
Following a series of trials, he had been sentenced to twenty years' imprisonment. In fact, Hüseyin Üzmez, with whom I had discussed this matter on numerous occasions over the years,
, had absolutely no connection whatsoever to terrorism at that tender age. Yalman, a man of every era,
beyond engaging in Jewish propaganda in his newspaper, constantly reiterated his opposition to the current manner of reciting the call to prayer, claiming that the Democratic Party
politics. Hüseyin Üzmez's rebellion was directed against this Jewish turncoat, who, in his view, was publishing baseless headlines.

As time flowed by like water, by the 1950s Yalman—who, in addition to lavishing praise on Zionism, was a fervent advocate of the People's Party—was leaking news to the Indianapolis Gazette, owned by his Jewish friends the Pulliams in America, and having articles written against Turkey. Due to this divisive and destructive behaviour, Yalman and his partner Naim Tirali were arrested on 16 December 1959. The young man who shot Yalman, Hüseyin Üzmez, had been serving a prison sentence in Ankara and İzmit for seven years, whilst the press magnate of every era had finally ended up behind bars. Fate is sometimes so full of coincidences that Hüseyin Üzmez and Ahmet Emin Yalınan were released from prison on the same days, having benefited from the amnesty following the 1960 coup. Yalınan, having passed his seventieth year, was regaining his freedom with the psychology of a prisoner who had lost his reputation for being a man of every era, whilst Hüseyin Üzmez, who had graduated from the Faculty of Law with his superior intellect during his ten-year imprisonment, was also regaining his freedom as a newly qualified lawyer. Ahmet Emin Yalman, the press magnate, a 33rd-degree Masonic master and a convert to Judaism, will always be remembered not only for the reputation he left behind in Babıali as a 'man of every era' but also as an indispensable standard-bearer of Zionism under the shadow of Marxism.

. Such was this great man

Yalınan, the disgrace of our country and the spiritual leader of the Jewish converts from Thessaloniki, has passed from this world! I can state quite clearly that the Sabbateanism of the other members of his family, particularly Alp Yairnan, pales in comparison to that of his cousins...

THE REVOLUTIONARY FATWA-ISSUING JEWISH CONVERT PROFESSOR

Born in Istanbul in 1898 (1314), Sıddık Sami Onar was a member of a Karakaşi family from Thessaloniki. After completing his primary and secondary education at the Vefa Sultanisi, he graduated from the Istanbul Hu-Law School. After completing his specialisation at the Paris Faculty of Law, he served as a judge at the Istanbul Commercial Court and taught at the School of Political Science and Galatasaray High School. Following the university reforms of 1933, the Faculty of Law—

He became a professor of administrative law at the faculty, and the following year was appointed full professor. He was appointed dean of the same faculty on several occasions. With the implementation of the Law on Academic and Administrative Autonomy, which came into force in 1946, he became the first elected rector of Istanbul University and held this post until 1949. In the same year, with the support of French Jews, the University of Toulouse awarded Sıddık Sami Onar the title of 'Doctor of Law'. In the autumn of 1949, Onar founded the Institute of Administrative Law and Sciences, serving as its director until the end of his life. Alongside all these academic achievements, his introduction of politics into universities left a negative mark in the annals of history. His regular attendance at the Neve Shalom Synagogue for worship, due to his being a devout Sabbatean, was the most evident manifestation of his token Islam, as was often the case in every era. Due to his mastery of the Torah and Hebrew prayers, the Thessaloniki Sabbateans held him in great esteem—

He, being fully aware of this esteem, took care to foster warm relations with every branch of the Jewish community.

Sıddık Sami Onar was a man with a keen interest in politics as well as his role as a university lecturer. Although he was a member of the Republican People's Party,

He had great admiration for İsmet İnönü. Onar, whose star faded when the Democratic Party came to power on its own on 14 May 1950, withdrew from public life for a while,

with the aim of passing the time, he founded and served as the spiritual leader of the Administrative Law

He focused his efforts on organising the Institute of Sciences. In accordance with İsmet İnönü's instructions, he constantly incited the lecturers and students there to take a stand against the Menderes government. However, none of this was enough. He himself was aware that his symbolic role at this institute served no practical purpose. Finally, Onar, having gathered together the teaching staff over whom he held influence, was re-elected rector in August 1959, ten years later. As soon as he took office, he began to openly oppose the government. He held constant meetings with student union presidents and representatives of the CHP youth wing representatives were, from the perspective of a university rector. All of this

Not content with that, Onar incited Alev Coşkun*, the chairman of the CHP Youth Wing and a law student, and his friends, thereby becoming the instigator of the 28 April events, which drove the university

youth into demonstrations aimed at overthrowing the government, becoming the instigator of the 28 April events. When the events spread to Ankara after 28 April, Professor Onar was

. The grey-haired general, who had not come to power for nearly a decade, felt he was facing an election he could not lose

as his only remaining trump cards. 28 April—

On that day, university students were shouting and screaming in the streets of Istanbul, and the security forces' response to the unfolding tragic events

- Alev Coşkun's account; *27 May: Our First Love*, pp. 94–95, Ümit Publishing, 1994, Istanbul.

intervention, Rector Sıddık Sami Onar did not fail to report to İnönü that very evening. A university professor would incite students against the state, and then go all the way to the opposition leader to report. Unthinkable! ..

If this professor turns out to be Sıddık Sami Onar, a Jewish convert who flouts the very laws he teaches in the name of the law, it should come as no surprise. This 'esteemed' professor of certain circles, apparently having not yet realised that he has caused the streets to run red with blood and incited his students against the legitimate government, is practically running to his master, Ismet Pasha. But he appears somewhat cowardly and nervous! If he were to be caught by certain people, the revolutionary plans in the mind of your esteemed professor, who claims to 'want democracy', could come to an abrupt end. Sıddık Sami Onar's visit to İnönü's home in Taşlık on the afternoon of 28 April 1960 is described in the memoirs of Metin Toker*, the 'national son-in-law', as follows:

"İsmet Pasha's appointment that afternoon was with Rector Sıddık Sami Onar in Taşlık. I rang Sıddık Sami and told him that İsmet Pasha wished to speak with him. 'They'll

" he said. That day, Ismet Pasha spent half an hour at Taşlık

and these contacts set the *Democratic* Party's leadership *in a right tizzy. In the morning, Hüseyin Nail Kubalı and Behçet Kemal Çağlar arrived. In the afternoon, from the party headquarters*

When he returned, the journalists were hot on his heels. They had heard that he had been on a number of visits. They set up camp outside the house in Taşlık. At that moment,

Sıddık Sami Onar emerged from the house. The rector was taken aback for a moment when he saw the journalists

. When the journalists asked, "Are you going to see İsmet Pasha?", he became annoyed. In a stern voice, he said he had gone out for a walk. He walked past the front of the house and down to the Taşlık café,

- Metin Toker; From Democracy to Coup, 1957–1960, Bilgi Publications, Ankara.

He walked away. Then, presumably having accepted that there was nothing unusual about such a visit, he turned back and returned home. The prevailing atmosphere in the country had, after all, made its mark even on a man of his stature
I have always found the hesitation of the 'teacher of teachers' to be puzzling.
"

Whether it was university professors like Sıddık Sami, who acted as the revolution's legal authorities, or retired generals frequently meeting with İsmet Pasha, these were warnings against the Democratic Party's rule. This implied something along the lines of: 'If we cannot attain power through elections, we shall reach it by other means.' Leaking details of such tense meetings to the press to stir up public opinion was a practice Ismet Pasha resorted to at every opportunity, without any restraint. Not content with this, the grey-haired Pasha seemed to take almost perverse pleasure in speaking his mind and provoking the legitimate government. Moreover, the fact that a university rector, when caught in the act, would tell lies unbecoming of his professional standing and give evasive answers was the clearest indication of the state to which educational institutions had sunk in those days. For the professor had ceased to be a professor and had, in effect, begun to play into the hands of the impending coup.

On the morning of 27 May 1960, when the armed forces seized power in a coup, Onar celebrated this joyous occasion with his teaching staff and students at the rector's office; early the following morning, he made his way to the Neve Shalom Synagogue in Şişhane. All of this constitutes the indisputable facts of our recent history. It was not long before Onar, the coup's ideologue, was appointed by President Cemal Gürsel to head the committee drafting the 1961 Constitution—a move that seemed to be a reward for the services he had rendered to the coup leaders. Apparently not content with this, Onar, together with his fellow townsman Prof. Sahir Erman, imposed Erol Dilek—the chief advisor to the Jewish community—on the coup regime, securing his election as a Member of the Constituent Assembly and representative of the President. Such bizarre developments are an inescapable part of my country's history

It was a pitch-black fate. Almost all the Sabbateans seemed to have risen from the grave, emerging from the synagogue to take centre stage in the administration of the state. As soon as one was appointed to an important post, he would immediately recommend another. Since the revolutionaries knew nothing of state administration, these scheming gentlemen were able to appoint whomever they pleased. It was not long before Professor Sahir Erman was appointed as an expert witness by the High Court of Justice to the Yassıada Tribunal, thereby sealing the dramatic fate of Menderes, who had served as Prime Minister of this country for ten years. Meanwhile, the Sabatean Professor Sıddık Sami Onar, the revolutionary ideologue at the helm of Istanbul University, had been elected rector for the third time. Over time, having fallen out of favour with the coup leaders, he left the university in 1963 with a heavy heart. Despite all his harsh outbursts, General Gürsel must not have forgotten him, for he awarded Onar the 'Republican Merit Medal' with his own hands. After all, three cunning men of Jewish descent had the ailing, mentally impaired Gürsel firmly in their grip. Given that the 1961 Constitution had been drafted by professors guided by Onar, who could hold them to account? In those days, university students—who, alongside their professors and under military escort, had made significant contributions to the realisation of the 27 May coup—were calling this feudal system 'democracy'. And they were even climbing onto tanks decorated with

and declaring, "This is true democracy!"

They were shaking the earth and the heavens. If this 'Second Republic'—which the Jewish convert Sıddık Sami Onar* preached to his students in the name of democracy and shouted in the faces of the revolutionaries—is what it is, then I firmly believe we must cling even more tightly to our true Republic, the very symbol of our state. As for the reason: we must never lose sight of the fact that even the worst democratic regime is still better than the current revolutionary regimes in power today...

...

* Sıddık Sami Onar died in Istanbul on 9 August 1972 at the age of 74. He is buried at Zincirlikuyu Cemetery.

THE SABETAYIST FOUNDING MEMBER CHOSEN BY LIEUTENANT-GENERAL FARUK GÜVENTÜRK · PARLIAMENTARY MEMBER

In the autumn of 1957, when the Democratic Party came to power alone for the third time in succession, CHP members began to panic due to their continuous defeats. Meanwhile, among the officers loyal to İnönü, as well as stirrings were felt , and coup rumours never faded from the headlines. In particular, Lieutenant Colonel Faruk Güventürk and his fellow officers were determined to seize an opportunity, given their proximity to the People's Party, to overthrow the legitimate government through a coup— They were quite disappointed because they had not received sufficient interest from İnönü, despite having tried to make contact through various channels. They realised that it would not happen. In early 1958, having found those close to them , Güventürk went to the office of the Minister of National Defence, Şemi Ergin, whom they considered an ally. During their conversation, he openly stated that they were 'considering a coup'. To say such things to a minister of the ruling party was nothing short of madness

It was not. In fact, asking him for help was a preposterous idea. Şemi Ergin, who possessed a rather timid and unremarkable personality, had committed a crime against his own cabinet—particularly with regard to the country's survival—by failing to report Faruk Güventürk and his colleagues. However, when Major Sarnet Kuşcu, for reasons unknown to the coup plotters, felt compelled to report them, Turkey at that time began to be shaken by the repercussions of the 'nine officers' incident. Among these officers, who were arrested in a hurry, was Lieutenant Colonel Faruk

Güventürk harboured a deep-seated resentment towards President Celal Bayar and Prime Minister Adnan Menderes. Following their arrest, the nine officers held responsible for the incident, who appeared at their first hearing on 26 May 1959, steadfastly denied the charges of treason levelled against them. Following interrogations that lasted approximately six months, the president of the military court, Lieutenant General Cemal Tural, acquitted the nine officers and ensured their return to their units. However, as Faruk Güventürk, known by the nickname Makarios, could not shake his hatred for the government, he did not refrain from inciting rebellion.

As time flowed by like water, the events of 28 April in Istanbul and the SSSK* protests in Arıkara had plunged the country into an intractable situation. In the days leading up to the 1960 coup, Güventürk, who had been promoted to the rank of colonel, engaged in dialogue with protesting students in Istanbul, where he was stationed, and never failed to drop by the barber's shop in the Aksaray district run by Adil Varctarlı, a place the young people frequented. The rebellious colonel had become something of an idol among anti-government university students due to his time in prison. Initially getting his hair cut at his headquarters, Güventürk would drop by Vardarlı's barber shop on various days of the week under the pretext of talking to the young people and building a network. This rapport had developed to such an extent that it had evolved into spirited backgammon matches between the colonel and the barber, whose father was Serbian and whose mother came from a Sabbatean background. Although Güventürk had no connection whatsoever to the Vardar movement, his sympathy for Vardar stemmed from his role in coordinating with the activist students. At that time, the marches and demonstrations organised by the universities, involving considerable crowds, were shaking the foundations of the government, a situation that suited both the army and the CHP. In the run-up to the 27 May coup, he was particularly active within his own garrison—

-' ' 555K meant 'Let's meet in Kızılay on the 5th day of the fifth month'.

Güventürk, who had taken on the role of leader, was a fearless officer. He was urging his friends in Ankara to act without delay, warning them not to waste any time. In the days leading up to the uprising, the rebellious colonel who had taken Vardarlı under his wing would say, "We will definitely overthrow the government, and then you will become a Member of Parliament." Born in Skopje in 1914, Adil Vardarlı, who was part of the Sabbatean community—which had the second-largest population after Thessaloniki

, Adil Vardarlı, who was born in 1914 in Skopje,

. Because, in accordance with the terms of the Treaty of Lausanne, he had come to Turkey with his family in 1924 and, to avoid hardship in his youth, had learnt barbering in the barracks. Although he spoke Serbian and Bulgarian exceptionally well, he still struggled with Turkish, even at the age of 46. As for his religious beliefs, influenced by the genes he had inherited from his mother, the Torah was the holiest of the sacred texts for him. Since the Sabbateans generally gathered around the Feyziye Schools, they did not pay much attention to these uneducated fellow believers. As they had come from the Balkans, they had adopted the surname 'Vardarh' as a family under the Surname Law of 1934 and had it recorded as such. Adil Bey must have believed what Güventürk said, for he had managed to add his secondary school leaving certificate to the first school diploma he obtained after the age of forty. Of course, a parliamentary career remained an unattainable dream for him.

In the early hours of 27 May 1960, as the armed forces seized control of the government, members of the ruling establishment were taken from their homes and arrested. After several days of forced isolation at the Military Academy, ministers, members of parliament, and subsequently the Prime Minister and the President were brought to the hellish Yassıada. The leader of the coup was General Cemal Gürsel, Commander of the Land Forces, who was hastily flown in from his home in İzmir whilst on leave. Gürsel, who had previously sworn on his honour and integrity that the military would not interfere with civilian administration, declared himself Prime Minister and Head of State within a single day. Thirty-eight

The absence of Faruk Güventürk from the 38-member National Unity Committee initially caused him some unease, but later
he contented himself with the consolation of the garrison command post entrusted to him. His presence in Istanbul, where he had harboured a grudge for some time,
It was a significant development in terms of settling scores with Menderes. For, together with Orhan Erkanlı, a member of the National Unity Committee, they had turned Yassıada into a veritable waystation. Lieutenant Colonel Tarık Güryay did not deviate from their instructions and facilitated their meetings with low-ranking government officials. On one occasion, following an appointment arranged by Güryay in the Yassıada Command office, Faruk Güventürk had hurled unspeakable insults at Menderes. All of this is documented in the reports kept by Güryay* in his own handwriting.

On 6 January 1961, the Constituent Assembly convened at the Grand National Assembly of Turkey to ensure the Parliament became operational. In addition to representatives from the Republican People's Party, the Republican Peasants' National Party,
Bar Association representatives and press spokespeople, as well as members from trade unions, had been elected. All of these held parliamentary status
were present. Among the members of this Constituent Assembly was Adil Vardarb, of Sabbatean origin, whose election by Cemal Gürsel had been secured through the intervention of Faruk Güven-türk. This individual, who was at a loss as to what to do when he first arrived at the Assembly, was being protected
. In reality, within this lawless system, there could be no question of justice or fairness. Although the 1961 Constitution stipulated a thirty-year age limit, Hüseyin Onur, a 24-year-old third-year law student at Istanbul University, born in Kilis in 1937 and injured during the student protests,
, had been elected as a member of the Constituent Assembly.

* Tarık Güryay's reports, "A Regime on Trial", pp. 207–208, Cem Publishing, 1971 – Ankara.
* 'Hüseyin Onur's election as a Member of the Constituent Assembly at the age of twenty-four, records of the Grand National Assembly of Turkey, 1961 – Ankara.

Of course, Güventürk had a hand in this too. For he had known Vardarlı and Onur* from the most active periods of the anti-government protests in Beyazıt. As far as can be seen, just as in Istanbul, the barber and the student had grown close and begun to share the same benches in the Assembly. As time flew by, following the hasty drafting of the 1961 Constitution and its submission to a so-called referendum, parties were formed and elections were relaunched, bringing Adil Vardarlı's ten-month stint in parliament to an end. Having got a taste of the atmosphere in Parliament, this gentleman was elected President of the Union of Tradesmen's Associations as soon as he returned to Istanbul. After all, he had the powerful commander of the coup, Faruk Güventürk—known as Makarios—behind him.

However, I cannot pass over the incredible turncoat behaviour of Güventürk without mentioning it to you, my dear readers. This commander, who ruled with an iron fist, began to turn on his old friend, Yassıada Commander Tarık Güryay, and air their dirty laundry in public once the revolutionaries' reputation had been completely ruined over the years. The situation had reached such a point that they were hurling insults at each other, calling one another 'godless jailer' and 'homosexual'. Güryay even went further, telling Güventürk, "Look, Makarios, they didn't give you that name for nothing. I know you've sold us out; because you're meeting with Celal Bayar, whom you wanted hanged ten years ago without regard to age limits." This was truly a very serious accusation. The rebellious colonel, in his most active days, did not content himself with hurling insults at Menderes on Yassıada, but was at the forefront of those demanding the removal of the 65-year age limit for executions so that Bayar could be hanged. How could he have become involved in such a contradiction? Personally, throughout his life, on 27 May

* Hüseyin Onur is still alive and receives a parliamentary pension from the Grand National Assembly of Turkey.

, I could not bring myself to believe this was possible. Moreover, although I knew Dr Nilüfer Gürsoy, Celal Bayar's daughter, and her husband Ahmet İhsan Gürsoy well, I did not even feel the need to ask, as I did not believe what Gür-yay was saying
I could have asked if I'd wanted to; for I'd spent hours working on books with Mrs Nilüfer at their home in Çiftehavuzlar ( ).

However, when I went to Umurbey in Gemlik on 22 August 1998 to mark the anniversary of Celal Bayar's death, I asked the Museum Director, Erdoğan Temel, if I might have a look through the guest books. Barely ten minutes into browsing, I was startled to come across the name Faruk Güventürk by chance. I began to reassure myself that it must simply be a case of a similar name. When I asked the museum staff, they were not even aware of the existence of such a general. Despite all my doubts, it never even crossed my mind to make up a false story about Güventürk, towards whom I harboured negative impressions. Still, it couldn't be! I contented myself with thinking it was simply a case of a similar name. Admittedly, the museum had opened in 1970 whilst Bayar was still alive, and many visitors had begun to come at various intervals. Still, I found myself wondering what business Güventürk—who had played an active role in the overthrow of a legitimate government, and who, on the day Menderes, Zorlu and Polatkan were hanged, had organised line dances in military units and held celebrations until the early hours of the morning—could possibly have here. Finally, on that day, I put a few questions to Burhan Ulutan, the General Director of the Treasury during the Democratic Party era (1998), who was present at the ceremony there, drawing on our acquaintance. For he was a man who, quite apart from having been imprisoned on Yassıada, was in constant contact with Bayar's son-in-law. Ulutan looked at me intently, then sighed and said: "That shameless Güventürk, thanks to his revolutionary friends, has risen to the rank of lieutenant general—

He rose to that position. Later, when he was ostracised due to his well-known informant activities, he began knocking on the doors of the Democrats he had wronged in the past, as if nothing had happened. However, I remember as if it were yesterday that he could not gain an audience with Bayar, a man of the utmost integrity, and could not even secure an appointment. However, I cannot say with what face he came, but I believe he visited the museum in December 1972. Let us accept that too; what he wrote in the guest book is simply unforgivable. If his former comrades-in-arms were to learn of this unforgivable betrayal, they would surely be at a loss for words."

Burhan Ulutan's actions are truly situations one could scarcely believe even in one's wildest imagination. Given that there is also a document to prove it, one shouldn't be surprised by these bitter truths. Faruk Güventürk, who was among those leading the overthrow of the Democratic Party government and the execution of the death sentences, and who secured the election of Adil Vardarlı—of Sabbatean origin—as a member of the Constituent Assembly, wrote the following in the guest book of the Bayar Museum:

"I visited the 'Bayar' museum and library established in this beautiful village. I was truly impressed. It is an exemplary gesture for any head of state to donate gifts of immense material value, amounting to millions, to a museum; it is truly commendable. Celal Bayar has been portrayed to us in a very misleading light. I have wholeheartedly admired Mr Bayar. Once again, I am convinced that Atatürk never made a mistake in choosing people. I take my leave filled with feelings of admiration, love and respect."

Lieutenant General

Faruk Güventürk

- Adil Vardarlı; passed away in Istanbul on 10 December 1962.

What such hypocrisy reveals is that, after retiring, Güventürk had knocked on the door of the People's Party time and again with the aim of being elected as a Member of Parliament; yet, having failed to gain favour due to his well-known inconsistencies, he had begun to shower Bayar—whom he had previously tried every means to have hanged—with flattery, albeit in writing and in absentia. For, during the days when he visited the museum in [illegible], Bayar was acting as the spiritual leader of the Democratic Party, despite having withdrawn from active politics. The turncoat Güventürk, in a last-ditch attempt to see if he might be elected as a Member of Parliament, engaged in dialogue with anyone and everyone without distinction between right and left, yet he was turned on his head. In truth, such humiliations were fitting for a renowned, hypocritical pasha like him, who was constantly bowing and scraping. However, such men, beyond merely influencing the character of a valuable Prime Minister like Adnan Menderes, were regarded as something special and managed to bring even the most ordinary, unqualified individuals into the Grand National Assembly, without distinguishing between activists or Sabbateans. Just as I did not believe it at first, those who cannot bring themselves to believe in Faruk Güventürk's duplicity may, should their path ever lead them to Gemlik, examine the guest book dated 5 December 1972 at the Bayar [illegible]...

* Although I was already aware of the section concerning Faruk Güventürk in the Celal Bayar Foundation Museum's Guest Book No. 3, I sought confirmation once again from the museum director, Erdoğan Temel, on 20 January 2006, to avoid any inaccuracies regarding this sensitive matter.

THE SABBATEAN AND REVOLUTIONARY COLONEL OSMAN KÖKSAL

During the days when he was heavily criticised by officers preparing for both opposition and

, there were ministers within the government who were playing both sides

. The most prominent of these were Şemi Ergin and Ethem Mende-

is the case. These two ministers, despite the unlimited powers granted to them, had made it a matter of principle not to inform President Bayar and Prime Minister Menderes of certain significant developments

President Bayar and Prime Minister Menderes. Ethem Menderes, in particular, had begun to show a favourable response to the suggestions of certain anti-government officers from the moment he was appointed Minister of National Defence

, he had begun to show a favourable disposition towards the suggestions of certain anti-government officers. Over time, the situation had reached such a point that he heeded every word of his aides and even blindly accepted the replacement of the Commander of the Presidential Guard Regiment. Celal Bayar, who strongly objected to this situation, sought to avoid any tension—

He merely contented himself with warning the Minister of National Defence against it. The revolutionary officers, having devised a strategy of their own, were slandering the Commander of the Guard Regiment, Bahattin Pasha, with charges of corruption

and insisting that he must be replaced. Bayar, a seasoned organiser, was not initially convinced, but when the fabricated corruption scandal involving Bahattin Pasha came to light, he was forced to comply with Et-hem Menderes's recommendations. Before long, he was appointed Commander of the Presidential Guard Regiment

Lieutenant Colonel Osman Köksal, who was mentioned earlier, was a Jewish convert born in Thessaloniki and belonged to the Karakaşi branch of the Sabbateans. Neither the Minister of National Defence, Ethem Menderes, nor the coup-plotting officers were aware of such sensitive matters. Here, the primary objective of the officers forming the backbone of the coup must have been to place the presidential palace under a complete siege. Reasons such as Sabbateanism, which was not particularly prominent at the time, or the personal backgrounds of individuals, were of no importance to them. President Bayar, however, had quite rightly paid little attention to the Commander of the Presidential Guard during those turbulent days. For the affairs of state were, in every respect, of greater priority. As a result of such lapses, a spy had infiltrated the inner circle through the coup plotters' coordinated tactics and had begun reporting regularly to his associates. Ethem Menderes, however, was unaware of the magnitude of his mistake and believed he was keeping his aides happy.

On the morning of 27 May 1960, as tanks approached the Presidential Palace, Osman Köksal, who opened the door to the coup officers, was experiencing the satisfaction of having fulfilled the secret mission he had undertaken. Although Celal Bayar* resisted those who had come to take him away, he experienced the deepest sorrow when, upon being led outside by Brigadier General Burhanettin Uluç and Colonel Selim Işıner, he saw the special red car into which he was to be placed. For that car belonged to Staff Colonel Osman Köksal, who had served in his entourage, albeit for a short time. After a moment of unease, Bayar regained his composure and, upon getting into the car, was taken to the Military Academy to be placed under house arrest. Sabetayist Colonel Osman Köksal had successfully carried out the espionage mission entrusted to him—

* The information regarding Celal Bayar being placed in Osman Köksal's car was obtained from Dr Nilüfer Gürsoy, Bayar's daughter, whom I met on various occasions at their home in Çiftehavuzlar, Istanbul.

and was, in a sense, rewarded by being admitted to the 38-member National Unity Committee, which had taken control of the country's destiny. In fact, apart from Cemal Gürsel and Cemal Madanoğlu, the coup-plotting officers constituted the lower echelons of the army. Many of them, having come from the same units, did not fully

they did not recognise him. Yet, as it turned out, with a stroke of luck, these incompetent men were to run the state because they had overthrown the legitimate government. Whilst General Cemal Gürsel declared himself Prime Minister and Head of State in a single day, other officers had begun to divide up key positions amongst themselves. Indeed, even those holding the rank of captain had forcibly seized administrative offices and proclaimed themselves district governors.

Colonel Osman Köksal, in addition to being a member of the Constituent Assembly, was elected as a life senator on 25 October 1961, and was revelling in the satisfaction of implementing the logic of the coup that had disregarded the will of the people. Although not a Sabbatean like himself, when his fellow townsman from Drama, Staff Colonel Sami Küçük, was also elected as a senator, Turkey seemed to revolve around them. Of course, there were those who resented them in private. They had purged the 'fourteen officers' with whom they had carried out the 27 May coup in a single night during the 13 November 1960 operation, sending them to various countries around the world. One of these officers was Münir Köseoğlu, a member of the National Unity Committee. Over the years, irreconcilable rifts had emerged between them, and they had never met face to face again. In fact, when they happened to make eye contact by chance on an Arıkara flight to Istanbul during a journey, they did not even exchange greetings! Because they had long since burned their bridges and had become political adversaries.

Revolutionaries are generally not well-liked. However, Münir Köseoğlu, whom I met in 1978 and with whom I had candid discussions in later years, was a unique individual. He spoke openly about everything as it was, including the flaws in the revolution they had carried out—

. I heard him speak on these matters on numerous occasions, both at his flat on Karanfil Street in Ankara—which he used as both a residence and an office—and at the private meeting place in the Engürülü Apartment on Necatibey Avenue. Although there were times when we disagreed on certain issues, Münir ağabey was, in my view, a unique individual. It is a well-known fact that officers, having been raised in a barracks culture, often struggle to fully adapt to civilian life. However, the Münir Köseoğlu I knew was an exceptionally cultured and knowledgeable man. In particular, he knew everything about the revolutionary officers he served with in the corps during the 1960s—their places of birth, their backgrounds, and even how many years they had served as senators. For this reason, I asked him with complete sincerity about Osman Köksal, whom I had viewed with suspicion for years. Although I do not harbour any preconceptions about anyone from Thessaloniki, according to what I was told, this spy colonel was a Sabbatean of Karakaşi origin. In particular, during a meal we shared in March 2000, when I had him reaffirm his past statements, this is what Münir Köseoğlu recounted:

"Before the coup of 27 May 1960, I was a staunch supporter of İnönü. Although there weren't many CHP members in our part of Sapanca, this was simply a matter of family tradition. In the years after I graduated from the Naval Academy, I was looking for an opportunity to enter politics. That is why I took an active part in the coup. However, on the day I was elected to the National Unity Committee, I realised that out of the thirty-eight of us, only three or five were familiar with the workings of the state administration. As for İnönü, my first...

He was in a state of uncertainty. This was because he was waiting to hear from Cemal Gürsel in order to become Prime Minister. As for our group, since we were from different units, most of us did not really know one another properly. During our meetings, disagreements would occasionally lead to arguments. General Gürsel, being elderly and ill, did not have full control over the group. We fourteen of us, from the very first day we carried out the coup, were under the threat of execution

. In fact, on one occasion, when I told Osman Köksal, 'Don't be a Jew, give up this obsession,' he retorted, 'Isn't a Jew a human being too?'

In our committee, there were so few people who knew what Sabbateanism actually meant that it was practically none. However, as I was a naval officer, I had travelled to many places and had become quite familiar with Jews. One day, when we were alone, I asked Osman Köksal, 'Are you a true Thessalonian, or are you a convert?' After blushing and looking a bit flustered, he said, 'My father, Saadetlin Bey, knew the Torah and the Hebrew scriptures, but I have no connection with such matters.' Since I'd got the answer I wanted at that moment, I didn't press him further. However, on the night of 13 November 1960, as a result of the operation carried out against us

, I was taken from my home and sent into exile in Sweden

, I rang Köksal's house before surrendering and hurled insults at him, saying, "You Jewish convert, you organised these actions against me and my friends with Haydar Tunçkanat." Actually, none of this should have happened; but it did, after all!

As for Osman Köksal, although his father was a Sabbatean, I do not believe that he himself practised the traditions of the Dönme. For, even if he had wished to do so, he could not have done so whilst serving in the military. Of course, there is no doubt that, under these circumstances, there was a hereditary condition passed down from his father. Because he had betrayed us, he was appointed as a quota senator by President Cemal Gürsel on 9 June 1964 following his senatorial tenure, and he held this post until 1 October 1971. After all, they had accepted from the outset that they were mere tools of authority. In my opinion, and speaking with all sincerity among the officers I know, there was no Sabbatean other than Osman Kök-sal. Although certain allegations were made against Colonel Sami Küçük, I can say that all these are fabrications, even though I did not like him at all. Because every

He is not a Jewish convert from Thessaloniki, Drama or Rumelia. Let it be made perfectly clear that, however angry I may be with Osman Köksal, I have absolutely no intention of slandering him. At this stage in life, hypocrisy would be unbecoming of a man like me who expects nothing from life. However, I am not so secretive as to take the secrets of a colleague who told me his father was a 'convert to Judaism' to the grave. The truth is that, whatever their position or status, no person in the world should conceal their true self. Personally, I regard concealment as the greatest dishonour."

Such important insights I have gained from Münir Köseoğlu over the years are the product of the friendly conversations we have shared. Münir ağabey, a devout nationalist, expressed his revolutionary views to the young—

He was one of the rare individuals who had the courage to acknowledge the mistakes of those years. The strange thing was that these people, who had overthrown a government that had been in power for a decade and sought to run the state, had started calling their own comrades names such as 'Yahu-di', 'Makarios' and 'Godless jailer'

had overthrown a ten-year-old regime and sought to govern the state. Naturally, the discord that soon arose amongst them served no purpose other than to harm Turkey

. Whilst Sabetayist Osman Köksal and his associates in the National Unity Committee refused to recognise the law

, whilst Yassıada Commander Tarık Güryay—nicknamed 'Godless Jailer'—and the coup-plotting officers, whom they referred to as 'Makarios'—

, were hurling unimaginable insults at the detainees of the government they had overthrown. The coup plotters have brought nothing but—

Although they were deemed worthy of all this and were politically wiped out and forgotten in a short space of time, history's unerring judgement will not forgive them, even in the afterlife.

OSMAN KİBAR, THE MAYOR OF İZMİR WITH KARAKAŞI ROOTS

I find it rather difficult to write about Osman Kibar. As a writer with a nationalist worldview, to overlook the positive work carried out by a Sabatean Mayor would mean straying from the truth. For this reason, I can state quite clearly that I have endeavoured to set aside any personal sentiments regarding Kibar's character and to steer towards the truth. For regardless of a person's lineage, if they are beneficial to the region they live in, to deny their services amounts to nothing more than distorting moral values.

Osman Kibar, a Sabbatean and member of the Karakaş family, was born in Thessaloniki in 1911 (1327). Having spent his early youth in Izmir, Kibar married Ulya Hanım, who was also a member of the Karakaş family. However, it is said by those who knew him well that, owing to his extremely amiable and witty nature, he got on well with everyone—Turks, Jews, Armenians and Greeks—. Although he was a staunch supporter of the Democratic Party and Adnan Menderes,

he was also liked and respected by CHP leader İsmet İnönü

was taking place. It is a rare occurrence in countries such as Turkey, where democratic norms function only haltingly, for an administrator to be praised and honoured by party leaders representing opposing political camps. Although Osman Kibar was a registered member of the Democratic Party,

, it cannot be said that he was particularly active within this party. As far as can be seen, despite his strong desire to do so, he was a founding member of

Although he had not even been nominated as a candidate for the provincial council by the DP, he held the position of chairman. Nevertheless, he harboured no ill will towards Adnan Menderes's cabinet. Following the 1960 coup, as political parties regained their functionality, Kibar joined the Justice Party and was elected Mayor of İzmir in 1964 after being nominated by Süleyman Demirel, who had shown him particular favour. From day one, he rolled up his sleeves and set about repairing the cracked and potholed roads, standing at the head of the workers just like a construction labourer. With the extraordinary incentives he received from Ankara, İzmir was effectively being rebuilt. As for the unregulated development in Izmir, and the destruction of the old historic fabric along the Kordon in favour of the modern apartment blocks that stand there today, Osman Kibar's involvement was negligible. This is because all of this had been initiated during Rauf Onursal's time, and following the 27 May coup, privileged individuals had built apartment blocks as they pleased. The military-background mayors who came to power after the coup had already done what they intended to do; all that remained for Osman Kibar was to complete the unfinished construction projects.

Osman Kibar, who never neglected the artists either, was particularly fond of Nesrin Sipahi, Müzeyyen Senar, Gönül Yazar, Zeki Müren, Bedia Akartürk, Ayla Dikmen, Barış Manço, Berkant, Necdet Karar and Tanju Okan. In fact, he took great pleasure in boosting the morale of the people of İzmir by having the municipal band play Berkant's famous 'Saman-yolu' song—which had become something of a hit in those years—every morning. Of course, alongside all this, he harboured a special affection for the world-renowned Jewish-born artist Dario Moreno, who was a friend of his from the Karataş neighbourhood. After all, there is nothing more natural than this affection stemming from the bond between two Jewish citizens. For, at Osman Kibar's invitation, Dario Moreno had come all the way from Italy to give regular concerts in Izmir. Indeed, he even brought with him Dalida, who had captured the hearts of the world's youth in the 1970s,

I remember it as if it were yesterday. The good thing about Osman Kibar was that, despite being a devout Sabbatean, he never let this aspect of himself show to the outside world. Just as he never broke anyone's heart, he took a keen interest in

, he took a keen interest in them and tried to find a solution to their problems. After the countless roads he had built, the people of Izmir referred to him as 'Asphalt Osman' or 'Koca Reis'.

To speak in terms of fairness, the initial works on the major canal project, the metro and the viaduct roads in Izmir

were initiated during Osman Kibar's tenure as Mayor

. The hosting of the 1971 Mediterranean Games in Izmir was entirely his achievement. Without making any distinctions, whether right-wing,

The left-winger got on well with all artists and journalists. Even his greatest opponent, İhsan Alyanak*, was even among his close friends. It is a surprising fact that Osman Kibar, a devout Karakaşi who never revealed this aspect of himself to the outside world, was a unique individual with his witty personality. The fact that he usually had his hair cut in the style typical of the Sabbateans did not attract much attention. For in those years, even educated people were unaware of the customs and traditions of these people, whose origins lay in Thessaloniki. Those who did know, however, being unaware of Sabbateanism, referred to them as 'converted Jews'. As I have described the hair-cutting styles of the Thessalonians

in the content of my book I have not gone into the details of this subject—

I don't need to go over it again and again. In 1969, when Osman Kibar was elected Mayor for the second time, the Justice Party was rapidly falling apart, yet he was still enjoying great interest and affection from the people of İzmir.

However, the major mistakes made by Demirel, along with the fictitious export claims made by his brothers and nephews, had begun to shake the Justice Party organisation in Izmir

. It appears that the provincial and district chairmen had lost all hope in the future of their party. Neither

* İhsan Alyanak was elected Mayor of İzmir as a candidate on the Republican People's Party list in the 1973 elections.

, Osman Kibar's affection for his eroded party was not enough. Finally, in the 1973 elections, the CHP

Kibar, who had lost the election to his long-standing opponent and close friend İhsan Alyanak, was seen off with the song 'Samanyolu', played by the band from the İzmir City Council building opposite Kültürpark.

Such a gracious gesture was an exemplary act by İhsan Alyanak towards the "Great Leader" he referred to as Osman Ağabey. Indeed, during this farewell, even citizens who had not voted for the ousted Mayor showered him with applause. The people's Asphalt Osman had embraced them one by one, kissing them on the cheeks. Is it even possible to witness such meaningful scenes today? Political leaders discuss how many sheep each other tends, and not content with that, speak of their arrogance or claim that the headscarf does not cover the modest parts of women. If one were to look for an example, it would be no exaggeration to say that a man like Osman Kibar, the Karakaşi of Thessaloniki, has passed from this world—a man of grace, hard work, human kindness and tolerance...

· Osman Kibar died in Izmir on 4 March 1986 (aged seventy-five). He lies in Bornova Cemetery, from where the people of Izmir's 'Great Leader and Uncle Osman' seemed to survey the city from a bird's-eye view.

THE BEZMEN FAMILY OF CONVERTED JEWS

The Bezmen family are Sabbateans who sought refuge in Turkey after being expelled from Spain in 1492. Over the years, members of this family, who had been involved in the textile trade for generations, took advantage of the 'Industrial Incentive Law' of the İnönü era to establish the renowned Mensucat Santral in 1929 under the leadership of Halil Ali Bezmen. Halil Ali Efendi, who was essentially a textile wholesaler in Sultanhamam, had handed over the management of the factory to his twenty-year-old son, Fuad Bezmen. Halil Ali Efendi's other brother, Nazım Ali, was busy establishing connections via Istanbul to Milan and Manchester, aiming to expand the textile market to these regions. Whilst doing all this, he was living a luxurious life in the Jewish Quarter of Argentina, where he had been residing since 1920, together with his wife, daughter and children. However, Nazım Ali Bey, shaken by the global
crisis, Nazım Ali Bey, having transferred a significant portion of his vast fortune to Turkey, found his salvation in fleeing to Istanbul. (The same Nazım Ali Bey would be elected as a Member of Parliament for the Democratic Party in 1957.) *I shall touch upon this matter in the section on parliamentarians towards the end of my book.*

Thanks to the substantial government subsidies they received and the significant financial contributions made by Nazım Ali Bey, the Bezmen family had quickly risen to become a leading force in the textile industry. Although the family traced their origins back seven generations to Spanish Sephardic Jews, their first place of settlement after their exile was Thessaloniki. Grandfather-

Halil Ali Efendi, they had been known as Thessaloniki Sabbateans. The main reason for this designation was that, despite being converts, they appeared Muslim in public, just as every person of Jewish origin did, whilst practising the rites of the Jewish faith within their own community. More importantly, the Sabbatean calendar, particularly the traditions associated with the Feast of the Lamb, Purim and Passover, was drawing the ire of sensitive Turkish people. These individuals, who had amassed great fortunes in our country, without taking offence at the negative criticism directed at them, carrying on as if nothing had happened. Halil Ali Efendi, the head of the family, had his eldest son, Fu-, took his first child, Halil Bezmen, to the Neve Shalom Synagogue in Şişha- and had him circumcised by the rabbis, after which he presented the image of a happy man. The Bezmen family, from the founding of the Republic to the present day they were Muslims, they nevertheless maintained a certain distance from the Turks. For, like every Jewish convert, living in secrecy and within a caste system was among the Bezmens' indispensable traditions, passed down from generation to generation in accordance with Sabbatean customs.

The star of Mensucat Santral shone with an unstoppable rise—

Meanwhile, little Halil Bezmen, named after his grandfather , was being brought up almost like a prince within the family. Alongside the life led in the summer residences, , as well as the weekly visits to the Neve Shalom and Beth Israel Synagogues, are the greatest proof that Halil, who had just reached primary school age, was being raised with a full Jewish culture. Grandfather Halil Ali Efendi, who was extremely frugal, showed particular care to ensure his grandson received a good education and lived a life of luxury. If we take a closer look, the Jewish

origins in our country have received their education at the Mekteb-i Sultani. Like all Sabbateans, the Bezmen family, who attached great importance to this, sent their son Halil to the Mekteb-i

He was educated at Galatasaray, which is regarded as the successor to the Sultani. Having completed his education there, Halil Bezmen returned to Turkey in 1961 as a mechanical engineer after graduating from the Swiss Federal Institute of Technology in Zurich. At his grandfather's request,

having seen the world, he enjoyed happy relationships with a succession of beautiful and luxurious ladies, whilst also learning the languages of Europe considered valid at the time at private language schools. Particularly from the 1960s

, the factory had been entirely left in the hands of Halil Bezmen, given his intellectual standing and wealth of knowledge. Although his father, Fuad Bey, was the apparent boss, all activity was very

It was in the hands of his son, who fancied himself a know-it-all. Meanwhile, Halil Bezmen, who had married in a wedding that became the talk of the town, had a daughter named Alara two years later; just as had happened at his own birth,

the family had blessed the little baby at the Neve Shalom Synagogue, accompanied by the psalms and prayers of the choir. Whilst conveying the message 'We are Muslims' to the Turkish people, the Bezmens

in the most fanatical manner.

In fact, apart from the exceptional group we refer to as the 'Dönme'—who had assimilated over the years—the other Sabbateans were no different from the Bezmen family. They too celebrated the special days they considered a religious duty in their homes or at various synagogues in a regular manner

.

As time went by, Halil Bezmen, whose relationship with his first wife had broken down,

met an amateur model named Selma Türkeş, who lived in the slums of Istanbul, around the time of his divorce. You know, the Bezmens claim to be Muslim as a family! Because this girl was not of Jewish descent, they objected to their son's marriage, ke-

objected to their son's marriage. The excuse they gave to the public was

was that the girl lacked sufficient culture and knowledge. Although Mrs Selma came from the slums, she had a sharp mind and it was for this reason that she had met Halil Bey at one of the luxury restaurants where he was a regular.

at one of the luxury restaurants where he frequented. Although she was a bit of a party girl,

it was said she had educated herself well in every respect. As for Halil Bezmen, following his first marriage which lasted ten years, he had immersed himself in the social circles of Istanbul society at venues where the height of entertainment was reached—

He had begun to be known as a 'playboy', adding to his reputation by spending every night in a whirl of debauchery with a succession of beautiful women

. Just as in the Jewish practice of muta marriage, he would swap lovers with his close friends through a rotation system, spending every night

house, partying until dawn in luxury nightclubs

and engaging in debauchery with groups of three or five—all these depravities were Halil Bezmen's trademark. The philandering playboy, despite all the beautiful women around him and the countless revelries he indulged in, had lost his heart to Selma when he was still a young man. His family's months-long

Having found a way round this obstacle in the face of opposition, Mr Halil had two workers from his factory act as witnesses at his wedding, and—on condition that he would remain, if only briefly, removed from high society—he married at the Zeytinburnu Town Hall

, thus entering into marriage for the second time. His father, Fuad Bey, his mother Fatma Hanım and the other members of the Bezmen family could not quite bring themselves to accept their son uniting his life with a Turkish girl, the newlyweds were happy enough to make everyone jealous. Having taken a break from his fast-paced lifestyle for quite some time, Halil Bezmen began making appearances with his wife in luxury venues in the days that followed. The nightlife we refer to as high society—

Although the regulars had initially taken a dim view of Mrs Selma, they later maintained close relations with her out of respect for Mr Halil's wealth. For, by behaving in this way—

they were able to get into every entertainment venue for free. Although Selma Hanım came from a poor background, she was by no means a stranger to high society life, having once been part of the modelling world. Meanwhile, dressed in expensive clothes and designer jewellery, she had begun to mingle with the Bezmen family's close friends, the Sabbatean families. The couple spent every night in a different family setting, partying with these people until the early hours of the morning. Selma Hanım, who had previously not even known what Sabbateanism meant, had begun to live just like these converted people, thanks to her beloved husband. Following evenings of revelry, drink and music, the masked balls continued in full swing. Meanwhile, in the course of life, she had personally experienced the difficult and trying days of poverty

Selma Hanım, in order to secure her future, had given birth to three children in quick succession: Destan, Fuad and Burak

. Grandfather Fuad Bezmen remained cold towards his daughter-in-law, despite his second grandchild being named after him. No matter what, he still could not bring himself to accept that his son had married a Turk. As I mentioned earlier, the excuses regarding Selma (Türkeş)'s poverty and lack of education were nothing more than an attempt to appear favourable in the public eye.

As the entire management of the factory was in Halil Bezmen's hands, the couple, now with three children, had a magnificent mansion built overlooking the Kanlıca shore so that they could lead a more comfortable and happy life. Sections comprising separate towers had been prepared for each of the children had been prepared. In the garden, which was almost the size of four tennis courts, every kind of fruit and vegetable was grown. A special village dairy—

Even the vegetables were brought in early every morning from the farm in Çatalca. Although all the nannies serving the children, dressed in luxurious attire, were of Jewish origin, the mansion's doorman, four gardeners, coachman, porter, the cleaners on every floor, and the two watchmen—

were, alas, genuine Turkish citizens who had come to Istanbul from various parts of Anatolia. The Jewish convert Halil Bezmen and his sons, who had plundered the state through tax fraud and the smuggling of historical artefacts, living as if in a palace, were being served by the pure, innocent people of my country, who worked for mere subsistence. In this magnificent mansion, the fading of candles and lanterns after the revelry meant nothing to them. For these poor souls were compelled to bring home bread money in return for their service under such harsh conditions. Of course, this is not a matter of fate. Unfortunately, such dramatic situations are still perceived as a matter of fate in Turkey! If you ask the Bezmenis, they boast about the bread they gave to many people as if it were free. However much they may boast, when the mask finally slipped and the truth was revealed, the Bezmen empire, which had lasted for years, collapsed unexpectedly.

At the height of their wealth, the Bezmens were so extravagant that, in addition to the lavish parties they hosted at their mansions, they attended the Red Cross Ball held every summer under the patronage of the Palace of Monaco, making substantial donations. Turkey, from which they had made a fortune, held no interest for them; instead, alongside the well-dressed Christian children identified by the Red Cross as in need of aid, and in the company of the elite of the international society, they engaged in acts of philanthropy. Not content with such Christian solidarity, the couple Halil and Selma Bezmen had organised a 'Moonlight Party' in the garden of their mansion in Kanlıca, in memory of Sabetay Sevi. On a warm July night, despite all expectations, the moon failed to appear, so a laser-generated moon was created through the power of money. Naturally, the festivities, which continued until dawn amidst the wild applause of the gathered crowd, were a separate spectacle. As far as could be seen, the fake

messiah Sabetay Sevi's spirit was commemorated, and the mixed group of men and women, who had become so drunk from the effects of the alcohol they'd consumed that they'd lost all sense of themselves,

—who had lost all sense of self under the influence of the alcohol they'd consumed—back to their homes had, as always, fallen to the poor Turkish servants.

Whilst Halil Bezmen continued his wild lifestyle with his high-society friends, he hadn't neglected to buy his beloved wife, Selma Hanım, to whom he was deeply devoted, a magnificent necklace worth 2.5 million dollars. Their lavish feasts continued—

The regulars—Jews, Armenians, Greeks and Turks—were all talking about this tension

Halil Bey had simply brushed off this jewellery issue, which had also been reported in the press, as 'a small gift'. Whilst all these escapades were in full swing, Halil Bezmen, who was accustomed to a life of luxury from birth

lifestyle, had ventured beyond the textile sector using substantial loans from banks. By the middle of 1989—

By acquiring Rabak, a company operating in the 'Metallurgy' sector, from İş Bankası, he was making a major show of strength. Following this move, when 'Koruma Tarım', a chlorine producer, was also purchased from İş Bankası, the Bezmen empire had virtually reached its peak. However,

Bezmen's debt to dozens of banks meant that all these acquisitions were attracting the attention of business circles and the press. In the face of

journalists' persistent questions in 1991:

"Yes, I take the lead when it comes to debt and doing business with borrowed money. I believe that being in debt is a civic duty, which is why I do it. Turkey is a poor country; money is scarce. There is high unemployment. Someone needs to show courage and, if they have 50 lira, borrow 75 lira. This is a duty to the nation," he said, trying to wriggle out of the situation.

While Halil Bezmen was saying all this, on 8 November 1991, when the cheques he had drawn on Denizbank bounced, with a total value of 15 billion 361 million, the first tremor in his business life—

. In the early days of 1992, as cheques from various banks were cashed one after another, creditors began to gather at the Bezmen family's doorstep. By the end of that year, total debts had reached 312 million dollars. Although Halil Bey occasionally delivered optimistic speeches, the business world was extremely anxious. Atalay Şahinoğlu, President of the Istanbul Chamber of Commerce, summarised the dire situation in the official records as follows:

"Until two years ago, Bezmenler were in a good position. They were particularly strong in the export of bed linen. However, the acquisition of two struggling companies—Rabak and Koruma Tarım—and the use of loans taken out for Mensucat Santral to fund these ventures was a major mistake. You can borrow to invest, but
you cannot use a loan taken out for one business for three businesses. The 'borrow as much as you can' mentality is wrong."

Although Atalay Şahinoğlu's assessments painted a rather worrying picture, Halil Bezmen was still standing despite all that debt. Even experienced businessmen could not fathom the source of this strength. Essentially, the bankrupt businessman was being kept afloat by illicit profits from 'Koruma Tarım'—a chlorine-producing company criticised by everyone—which acted as artificial respiration, shielding him from his creditors. This was because, apart from a few individuals, no one was yet aware of the secret agreement this Jewish-convert businessman had made with ISKI General Manager Ergun Göknel in exchange for substantial bribes. Although other companies had offered the same chlorine-producing chemical to ISKI at 5,500 lira per kilo, the firm owned by the Bezmen family was selling it at exorbitant prices of 9,895 lira as of 1993. ISKI, under Ergun Göknel's responsibility, did not stop there,

- Nokta Magazine, 18–24 July 1994 – Istanbul.

had raised the price of chlorine purchased from the Bezmen family to 13,597 lira a year later. Both the buyer and the seller were satisfied with this secret agreement. Ha-

Halil Bezmen; despite constantly using the ill-gotten gains he obtained from this to patch up his debts, he had only managed to hold out for a year. According to the 1993 accounts, the sum swindled from ISKI amounted to 20 million

, yet it had done nothing to alleviate Halil Bezmen's troubles. With this money, he could only pay the interest on his debts; the principal, in commercial terms, had remained stagnant. However, in the meantime, an entirely unexpected development had proved somewhat beneficial. The sale of the Rabak Factory in Kağıthane at a very favourable price

reduced Halil Bezmen's debts from 320 million to 180 million

had reduced it to the dollar. Fuad Bey, the father, was extremely angry with his son for driving the businesses he had built under difficult conditions into bankruptcy. The days of former glory were long gone, and everyone in the family had begun

solutions. The banks were granting short-term extensions in response to personal appeals. Although the situation calmed down for a while, when creditor banks such as Pamukbank, Yapı Kredi and İnterbank issued one attachment order after another, Halil Bez-

was forced to enter into a compulsory composition

on 7 July 1993. Faced with this situation, the 85-year-old father, Fuad Bey, and his second wife, Emel Hanım, were overcome with panic and showered their sons with curses—

They were struggling. However, the composition agreement had failed to resolve any of their problems. On 2 October 1993, bailiffs arrived at their mansions in Kandilli—where they had organised lavish nightlife events for years—accompanied by the institution's lawyers to seize assets in respect of their 40 million lira debt to the Social Security Institution (SSK).

, where they had organised colourful nightlife events for years. Halil Bezmen, who once organised 'Mehtap Parties' in honour of the spirit of Sabbatai Sevi, pleaded and begged but could only secure a

reprieve. Nevertheless, the institution's lawyers, showing some leniency,

when they returned a week later, found not a single item left in the mansion. Because the Bezmens had packed everything into a container

They had packed up and left the house. By having it recorded that they had sold some of the valuable paintings adorning the walls (as stated in their previous declarations) to the Jewish convert Ender Mermerci and the businessman Sakıp Sabancı, they thought they had saved the day. However, according to intelligence reports, Halil Bezmen was in the process of preparing to flee abroad with historical artefacts and paintings worth millions. For this reason, teams from the financial crimes unit were closely

. Finally, on the morning of 13 October 1994

the Financial Investigation Unit raided Haydarpaşa Customs and, together with experts from the Museum of Painting and Sculpture, seized the historical artefacts that the Bezmen family had intended to smuggle abroad in a large container. Among the priceless artefacts were paintings by famous artists, antique furniture inlaid with mother-of-pearl, imperial seals, a Quran stand adorned with mother-of-pearl, and an antique gold chandelier

The experts examining the 406 valuable items in the container

had left the experts gazing in awe. Whilst such priceless artefacts were being seized, officials from the Bergen company—the container's owner—claimed they did not know Halil Bezmen and stated that the items had been loaded from a house in Küçüksu, thereby saving the bankrupt businessman. Although the antique smugglers had managed to

, the financial police nevertheless continued

. Initially, Mehmet Nejat Bergen, the owner of the company, Enver, İrfan and Murat Çelik from the family hiding the historical artefacts, and Halil Bezmen's financial adviser, Nesrin Çopuroğlu, were taken into custody. These individuals, whose statements were taken, were released after a single night's compulsory detention as no significant evidence was found against them.

They had been released shortly afterwards. Whilst all this was happening, there had been no word from Halil Bezmen, who had not been seen for nearly twenty days. According to police suspicions, he was hiding at the country house in Denizli belonging to his business partner, Osman Akça, a former textile manufacturer (

) Osman Akça's farmhouse in Denizli

. Despite all the raids carried out, there was no trace of the bankrupt businessman. In fact, due to incorrect intelligence, Halil Bezmen had checked into a luxury hotel in Denizli under a different name on the night the paintings were seized

was staying at a luxury hotel in Denizli under a different name, the loan shark Osman

He had not been captured because he had been sheltered by Akça's son, Rıza. Bezmen, who was hurriedly taken to Akyarlar in Bodrum the following morning, reached İstanköy on the opposite shore by boat and

he had crossed into Greece. He constantly told those around him that he regarded his narrow escape as nothing short of a miracle

and constantly told those around him. After a few days' rest in Greece, Halil Bezmen, a Jewish convert who had set his sights on America after turning forty-five, had said, 'Off to the New World'...

Months later, Fuad Bezmen, his father, expressed his grievances towards his son, whilst his daughter-in-law Selma was also looking after the children

He said they had gone to New York with him. The interesting thing is that Halil Bezmen, who had gone into hiding to avoid being arrested for the chlorine corruption scandal involving the sale of chlorine to ISKI in Turkey,

, had gone into hiding, and the public had learnt from his father's statements that he was carrying exactly 17 million

, as the public had learnt from his father's statements. It was even becoming clear for the first time that he had sold part of the paintings for 10 million dollars before leaving. Meanwhile, the workers at Mensucat Santral, which was on the verge of closing down, were staging protests because they had not been paid their wages. Halil and Selma Bezmen, however, were living in luxury with their children in the famous Greenwich houses

. Over the intervening period, he and his family were making efforts to obtain American citizenship—

Halil Bezmen, who displayed such behaviour, was making slanderous accusations against Turkey without the slightest sense of shame or embarrassment. In an interview published in the Greenwich Times on 7 August 1995:

"Before converting to Islam, he stated that members of his family, who were Sephardic Jews, had fled their homeland of Spain in 1492 to escape the Spanish Inquisition and had settled in Turkey ; yet now he was claiming that he had sought refuge in America to escape the injustices inflicted upon him."

All of this, whilst establishing factories in Turkey to lead a life of luxury These were the unbelievable lies of a Jewish convert. Moreover, his cousin Nazım Ali Bezmen, despite having lived in exile for thirteen years after leaving the country twice and failing to pay the wealth tax, was elected as a Member of Parliament in 1957 upon his return to Istanbul. By resorting to such hypocrisy, he sought to use the Jewish lobby in America to slander Turkey is nothing other than . This shameless man, in his second statement published in the Greenwich Times:

"Because he was of Thessaloniki origin—that is, because his roots lay in Judaism—he claimed that the Turkish authorities had driven his factory into bankruptcy, and that his interest in the fine arts had brought trouble upon him; he said, 'Since the Turks constitute the "peasant" class, they do not understand such values'."

The revelations of a Jewish convert, filled with lies and full of grammatical errors, were not the sort one could easily swallow. The man had gone so far as to slander even the press

under such circumstances, a psychological war had begun between father and son. Whilst Halil Bezmen was spouting lies about Turkish justice, he was also casting suspicion on his fellow townsman Sahir Erman and his wife Gül Erman, the Jewish converts who had secured his acquittal in the Isaki case. The Sabbateans'

Whilst the majority of the public refused to accept Bezmen's statement, his stepmother, Emel Bezmen, told the press:

"I am speaking on behalf of my husband, Mr Fuad. He is deeply saddened by this situation. Halil Bezmen is a swindler, immoral, a liar, a cheat, a shameless and ill-mannered individual. He has caused the greatest pain to his sick, eighty-seven-year-old father. As a woman over sixty, I say these things with great sorrow. I am living through the very same suffering my husband has endured because of this eldest son

. Whilst many members of the family are living in financial hardship because of him, he is living it up in America. Instead of keeping quiet and staying put in the America he fled to, he is now stirring up trouble through despicable means. The Bezmens have been Turkish and Muslim for five centuries. They have lived very happily in this country and established factories. No one has ever looked askance at them

. He has no connection or relationship with the family other than the surname. He is a fraudster who has swindled his family, İSKİ, the Treasury, the Social Security Institution and the workers. "

Although Emel Bezmen has made some interesting statements on her husband's behalf, her claim that 'the Bezmens have been Turkish and Muslim for five centuries' is hardly credible. If the words this lady has publicly declared were truly sincere, they would not have retained Professor Sahir Erman—a Jewish convert—and his wife Gül Erman as lawyers in the case where Halil Bezmen was acquitted on various charges. Were there no other lawyers in Turkey that they had to resort to this course of action? It seems that Sabbatean solidarity can exist anywhere and at any time. As for Halil Bezmen, whilst fleeing from Turkey to America, he was arrested in July 2002 and taken from his mansion following constant warnings from the Turkish Ministry of Foreign Affairs to the American authorities regarding the forgeries he had made in his documents. The bankrupt businessman, who spent seven and a half months in prison in America, after a nine-year flight—

, accompanied by special units from the General Directorate of Security, was sent from New York to Istanbul

July 2003, accompanied by special units of the General Directorate of Security, on a scheduled Turkish Airlines flight from New York to Istanbul. After being paraded in handcuffs and interrogated in Turkish courts, he was imprisoned in Kartal F-Type

Prison. His cellmate there was an MP from the AKP—

The MP elected was Fadıl Akgündüz, nicknamed 'Jet Fadıl'. Halil Bezmen, as

if he had not committed all those crimes, was acquitted of all

warrants for his arrest, and in a surprising turn of events—one he himself had

not anticipated—was released after serving just thirteen days in prison

. Faced with this incredible situation, even his family members and the lawyers defending him could not hide their astonishment. The bankrupt businessman, who hurled all manner of slander at the Turkish justice

by hurling all manner of slander at the Turkish justice system, was acting as if he had never uttered those words

, was acting brazenly as he walked out of prison, showering the prison prosecutor with praise.

These days, he is back to his lavish social life of old

Halil Bezmen, who has not been seen in public, has, in his own words, withdrawn into seclusion. He was once deeply in love with his wife, Selma Hanım

· this gentleman, who had once been deeply in love with his wife Selma Hanım,

. As far as can be seen, since the family

were based on self-interest; so when the ox grew old, the partner found the solution in parting ways. The bankrupt prince of the Bezmen family must

should not be overlooked. For Selma Hanım, who had learnt the Sabbatean traditions to the letter during her

, Selma Hanım, who had learnt the Sabbatean traditions to the letter during her

marriage, would take the child she had on her arm out into the Istanbul nights—

is having the most intense 'Moonlight Celebrations' with the young lads there. What else can we say? As the old saying goes, 'A grape turns black just by looking at another grape'...

THE FRIENDSHIP BETWEEN ÜZEYİR GARİH AND ERBAKAN

Among Jews and Jewish converts, there are those who are deeply committed to Kabbalah, as well as those who secretly harbour an interest in Islam. Indeed, we even see those who practise both Islam and Judaism together. The most prominent example of this is the renowned businessman and owner of Alarko Bolding,

Üzeyir Garih. According to Jewish tradition, children are given the name...

As it was forbidden to give children the names of prophets, Garih was circumcised three days after his birth and given the name 'Yehazel'. His father, the dentist Izidor Ezra Garih*, was known for his devotion to Sheikh Küçük Hüseyin Efendi. He had even set aside one floor of his seven-storey apartment block for the sheikh, whom he held in such high regard. Although the Garihs were a Jewish family, they lived in close proximity to a Muslim religious figure. Because Küçük Hüseyin Efendi offered religious guidance to the family, he pronounced the name of Yehazel Hezakiyer—who had reached primary school age—as Üzeyir. Although this was not particularly well-received in Jewish circles, the Garih family were content with their situation. Üzeyir completed his primary education at Beyoğlu First Mixed Primary School, and went on to complete his secondary and high school education first at Saint Joseph's, and subsequently at Beyoğlu High School. Although he took a keen interest in Islam, he undertook training as a cantor at a young age and attended the synagogue regularly. Upon entering Istanbul Technical University in 1951, Garih's favourite lecturer

Prof Üzeyir Garih's father, dentist Izidor Ezra Garih, was known among his close friends as Üzeyir. ~~His son Üzeyir later~~ changed his name from Yehazel Hezakiyer to Üzeyir, inspired by Sheikh Küçük Hüseyin Efendi.

Necmettin Erbakan. Over the years, the relationship between the professor and the student developed into a sincere friendship.

When Üzeyir Garih graduated from university in 1955, he remained at the institution and began working as Erbakan's assistant. Meanwhile, although he himself held right-wing sympathies, he founded Alarko together with İshak Alaton, who was known for his social democratic views. In fact, it was Erbakan who taught Garih to drive and facilitated his becoming an assistant. Consequently, behind the scenes, Erbakan continued to act as Garih's mentor, even in the face of a shrewd Jewish assembly master like Alaton as a partner. Such guidance enabled the young and inexperienced
Garih to develop rapidly and make his way in the business world. Over the years, the two Jewish partners turned Alarko into a brand. Üzeyir kept a passport-sized photograph of his namesake, Küçük Hüseyin Efendi—who had passed away during his primary school years—in his desk drawer at all times, and would visit his grave in Eyüp at every opportunity. Meanwhile, he took care to maintain his relationships with Erbakan-aligned nationalists. İshak Alaton, co-chairman of Alarko Holding, describes Garih's warm relations as follows:

"Back in the 1970s, there was a period when Necmettin Erbakan was in the cabinet. It was the National Salvation Party era. In fact, I remember even then, never—
One problem I was that the import licence wasn't issued, so there was a delay. -And regarding-
a hundred was *a kind* of *angelic being.* Ankara: he was speaking
and was able to explain his troubles. And one day I asked: "How do you manage this?" Because he said, "At the Technical University, I served as Necmettin Erbakan's assistant."

Now one must ask here; Professor Erbakan had opposed those who worked with members of Masonic lodges and non-Muslims for years. So, during the heady days of his early twenties,

* Faruk Mercan, The Last Appointment of Üzeyir Garih, the Knight of the Bosphorus, pp. 56–57, Istanbul, 2002.

What is to be said of Üzeyir Garih, a Freemason? Moreover, this gentleman has conducted his most significant business dealings with Erbakan throughout his life. Whilst Erbakan accuses his political opponents of Western club-ism and hostility towards Israel, I wonder into which category he would place himself. Actually, there's no need to overthink it! Erbakan Hoca, who could make the National View supporters snap to attention with a single gesture, had married off his only son, the naturally privileged Fatih with his gelled hair, at Çırağan Palace on 23 February 2003. However, the expensive wedding organisation was entrusted to the companies of Jewish citizens named Dalya Akkohen and İvet Adut —is an undeniable fact. Such shenanigans are brought to the attention of Erbakan's admirers, who in past years even accused devout nationalists of Western club-ism. As for you, it's permissible; but our slightest mistakes are sins, is that it? Since your leader has deferred the accounts he could not settle in this world to the hereafter, it means there is nothing to be done for now.

As Üzeyir Garih attended a religious school, he adhered to the rules of the Musevi faith, and outwardly appeared to be inclined towards Islamic values as well. However, there were those who believed this was merely a pretence to further his career. It was even said that he carried a talisman inscribed with verses from the Qur'an. This sensitivity of his lıldaı; was in stark contrast to his wife Lih strike the P.atlas every night play

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d because he forms relationships with young men and attends such parties He had gained a reputation as a paedophile. During the depraved nights organised by young men and elderly women, car keys were thrown into a vase, and whoever drew a key would enter into a private encounter without the slightest objection. In stark contrast to Mrs Li-li, Üzeyir Garih, who could recite the Torah flawlessly, also knew the surahs of the Qur'an. The influence of his godfather, Küçük Hüseyin Efendi, had, to some extent, made him sympathetic to Islam. His business partner and co-chairman of Alarko, İshak Alaton, although he took offence at his partner's situation,

Garih, oynasın İstanbul gecelerinin altın üstüne getirmekteydi. Yaşın-

important connections. For, since money is more important than anything else for a Jew, from Alaton's perspective, any path leading to wealth was permissible.

On Saturday, 25 August 2001, Üzeyir Garih and İshak Alaton had celebrated the Jewish Sabbath together. Indeed, under the leadership of Rabbi İshak Haleva, at Neve Shalom Sinai-

During the service held at the synagogue, they were showering their Jewish friends with smiles, the Torahs in their hands. Around midday,

, Garih jumped into his private car and drove alone to the grave of Little Hüseyin Efendi in Eyüp. That day, the soldiers at the nearby Hasdal Barracks had gone on their weekly leave.

were sitting at the Piyerloti Café near the cemetery, passing the time. As Garih began to raise his hands in prayer at Küçük Hüseyin Efendi's grave, a man in civilian clothes with a military-style haircut approached him. Since this young man's intention was robbery,

he demanded money from the stranger standing before him, but he did not know that the man was one of Turkey's most prominent businessmen. Not wishing to interrupt his prayer at first, Garih paid the young man no mind and ignored him; thus, without realising it, he received the first stab

He had been struck down. Blood gushed from his chest, splattering the white marble of the gravestones. After the frenzied young man had killed the businessman with ten successive knife blows, he fled, taking the mobile phone

and wallet. During the search carried out that same day

and the autopsy revealed a Cevşen prayer on Üzeyir Garih's person, it became clear that he was a secret Muslim and had pledged unconditional allegiance to Küçük Hüseyin Efendi. What remained unclear was

celebrating the Sabbath at the Bahavah synagogue and praying at Eyüp Cemetery in the afternoon. In fact, the local residents were saying that Üzeyir Ga-

had been coming and going to the cemetery for years. How can a person harbour the sacred values of two heavenly religions within their very being throughout their life? I haven't understood that.

The news that the renowned businessman Üzeyir Garih had been found at Eyüp Cemetery was as shocking as death itself; it had deeply shaken the Jewish community, particularly his business partner, İshak Alaton. Even his wife, Lili Hanım, could not believe it. After all, that very morning they had celebrated Shabbat together with their Jewish friends. On the day of Garih's funeral, even those who loved him dearly began to look upon him with coldness. Indeed, there was no noticeable increase in the number of people coming to offer their condolences to the family. The Jews were fixated on the 'Cevşen-i Kebir' that had emerged from the head of their old friend. They shook their heads in anguish, asking, 'How could this be?' For this reason, Üzeyir Garih's funeral was a subdued ceremony, and he was buried in the Jewish Cemetery. A few days after the burial, Yener Yermez, a deserter from the Hasdal Barracks and a suspect in the murder, was apprehended in his hometown of Kayseri. According to information gathered from local shopkeepers,

, it was said that Üzeyir Garih* frequently visited Eyüp. Da-

Perhaps most importantly, it was said that Küçük Hüseyin Efendi had his grave maintained at regular intervals. Under these circumstances, we can say that there were some Jews, including Üzeyir Garih, who practised both Islam and Judaism simultaneously. Such intriguing situations also apply to the Yalıudi converts, whom we refer to as Sabbateans. I believe the content of the book sufficiently explains that there were those among them, such as Agah Erozan, who practised both Islam and Judaism. It is worth noting that this man served as a Member of Parliament in our esteemed Parliament for many years. However, this series of contradictions, which defy logic and reason, is undoubtedly open to debate.

- The Garih family are Sephardic Jews who sought refuge in the Ottoman Empire from Spain in 1492. Ezra and Adile Garih wished to have a son. According to their own account, they were blessed with a son through the prayers of Küçük Hüseyin Efendi. Although it was forbidden in the Jewish faith to give the name 'Yehazel'—which was bestowed upon him on the third day of his birth—he later chose the name Üzeyir of his own volition. The spiritual influence of Küçük Hüseyin Efendi, whom the family held in the highest esteem, played a significant role in this name change.

THE MERMERCİ AND GARİH FAMILIES

Hasan Reşat Sığmdım, a prominent professor of the time of Sabatean origin, was the father of Ender Mermercı, a well-known figure in society. Üzeyir Garih's father, Ezra Efendi, and Prof. Dr.

They had worked together in the clinics where they had shared the same floor for many years. Both were among Küçük Hüseyin Efendi's most loyal disciples. Sığındım's wife, Cemile Hanım—the daughter of a Bosnian immigrant family—later held important positions at Haydarpaşa Numune Hospital and the Higher Health Council. The only daughter of this Sabbatean family, Ender Hanım, as everyone knows, soon crossed Turkey's borders and succeeded in entering the global jet set. Although she was crowned 'Cinema Beauty' in a competition, her father—who was president of the Turkish Dermatology Association at the time—refused to allow her to enter the film industry to avoid compromising his position. Leading a fast-paced life, Ender Hanım married

, the son of Vehbi Koç's sister-in-law,

marriage with Mehmet Mermerci, the son of Vehbi Koç's sister-in-law. From this marriage came, in order, Tansa, Yosun and Derin

Three daughters were born. Yosun Hanım, having presumably been influenced by her family's Sabbatean roots, and with her mother's consent,

she married the Jewish businessman Olivier Reza. Ender Hanım, the matriarch of the family, despite her advanced age, pursued Demirel's dream of export

- Mehmet Memıerci and Ender Sığmdım (Memıerci) married in Istanbul in 1973.

and her nephew Yahya Demirel, a businessman, had a relationship that could be described as a long-term romance. Although her married daughters were aware of this situation, Ender

Every night, the lady and Yahya would extinguish the lantern in a different spot, adding a touch of colour to the nights of Istanbul. Later, the Mermerci family,

Demirel, the Mermerci family's rule-breaking lady

continued to lead a turbulent life within high society. In May 2006, when Ender Mermerci became engaged to the Dutch Jew Herman Van Alkemeddy,

was Lili Garih. After all, their families were old friends. Moreover, Mrs Ender, like Üzeyir Garih, was known for her devotion to Sheikh Küçük Hüseyin Efendi. Another

significant anecdote involves Can Kıraç, one of the executives at Koç Holding,

His wife, Nazlı Hanım, was a relative of Küçük Hüseyin Efendi. Over time, they would all visit the graves of Üzeyir Garih, Ender Mermerci, Can and Nazlı Kıraç

would visit the sheikhs' cemetery in Eyüp together and recite the

. As for Ender Hanım, just like Üzeyir Garih, she sought to live both Islam and

Sabbateanism

. Furthermore, the Koç family saw no objection to sharing the grief over Üzeyir

Garih's tragic assassination with his relative, Ender Mermerci

. Moreover, there was no need to make a fuss about this situation

. For the Koç family's daughter-in-law, Caroline, was of Jewish origin. In this regard, Üzeyir Garih and no one else—

Sevgi Gönül, the middle daughter of Vehbi Bey—who had expressed his admiration for the late Küçük Hüseyin Efendi—wrote the following in the 'Sevgi's Diary'

viti' column o n 1 September 2001:

"Ender (Mermerci) stated that the real name of the murdered Üzeyir Garih was Hezakiyer, that the name Üzeyir belonged to his father,
but that the son Üzeyir later changed his name to take his father's. The brutal murder of Üzeyir Bey, which plunged us all into grief, took place at the grave of Küçük Hüseyin Efendi, whom he had gone to visit.

'Is this the same Little Hüseyin Efendi? I've always been a bit curious about the mystical world. But I'd never heard of this venerable gentleman before. Well, after all, I'm not from the lineage of Hacı Bayram Veli.' So I tried to console myself by thinking it was only natural that I hadn't heard of some other distinguished figures. But at the same time, I began to investigate and inquire about who he was. A devilish friend of mine even teased me, saying, 'Why are you asking around? His disciple, Ender Hanım, is right under our noses.'

There were two Enders in the family. One was Prof. Dr. Ender Berker, my cousin twelve years my junior. The other was Ender Mermercı, the wife of my other cousin. I managed to track down Ender the bride, and began to ask her questions. She told me that her father, Prof. Dr. Hasan Reşat Sığındım, Üzeyir Garih's father, and Dr. Salih Arazzaki were all disciples of Küçük Hüseyin Efendi."

As can be seen from the writings of Sevgi Gönül (Koç), the Jewish Garih family and the Sabbatean Mermerci family were close family friends. Furthermore, it is a well-established fact that both families sought to live in harmony with both Islam and Judaism. Given that the sheikh who united these Jews and Sabbateans was Küçük Hüseyin Efendi, we can say that such a complex situation could only be analysed by religious scholars. Although the late Üzeyir Garih led a modest life, whilst his wife Lili Hanım and close friend Ender Mermerci led extraordinary lives, the religious aspects of these individuals' lives, alongside their status as disciples, remain a subject of debate. Whilst Ender Hanım, in one sense, was a disciple of Küçük Hüseyin Efendi, on the other hand, she was at the forefront of the jet set in the world of entertainment. Given this situation, we can only describe the life philosophy of this illustrious lady—which is rife with extraordinary contradictions—as a true Sabbatean tradition.

ISMAIL CEM (IPEKCI), WHO CHANGED HIS SURNAME

Although he was uncomfortable with his Sabbatean background being brought to the fore, the truth cannot be concealed at any point in history, however much one might wish to do so. Born in 1940 in Teşvikiye, Istanbul, as the son of a Jewish convert family, İsmail Cem took a keen interest in socialism from his early youth. Since his father, İhsan Bey, was a close friend of converts such as Nazım Hikmet and Sabiha Sertel, it was only natural that this privileged son of the İpekçi family should be swept up in the breeze of left-wing ideas. After all, these traitors to the nation had turned the İpekçis' cinema into the headquarters of their secret meetings in the Turkey of those days. Father İhsan Bey, alongside his work at İpek Film, also wrote novels and screenplays under the pseudonym İhsan (Koza). Alongside his passion for the arts, gathering with his Sabbatean friends and listening to their troubles was one of his indispensable pastimes.

Ismail Cem, who considered himself fortunate to be the son of a wealthy and prominent family, took great pleasure in mingling with the rebellious youths during his student years at Robert College. A photograph he took of his older brothers demonstrating following the dismissal of Robert E. Butterfield, the Jewish-born Dean of the School of Engineering—at a time when a camera could be considered a luxury—was published in the Cumhuriyet newspaper thanks to his brother-in-law, Ali Ulvi. Young Cem, having been given a leg up by his family, was experiencing the joy of taking his first steps into the world of journalism whilst still in the prime of his life. He began by sending small-scale photographs and

Whilst writing these articles, he had become Chairman of the Youth Wing of the People's Party's Teşvikiye Branch whilst in his final year at college. Whilst opposition leader İsmet İnönü accused the Democratic Party of bringing politics into universities in 1950s Turkey, he himself saw no problem in appointing students at secondary school and college level as branch chairmen. After all, he was İsmet Pasha, the untouchable figure supported by the salon socialists and the intellectual elite. Who was in a position to contradict him? Once a person is born lucky, that's that! İsmail Cem, like the İnönü he greatly admired, was also born lucky. Who could possibly object to his rapid ascent up the political ladder simply because he was a member of a wealthy and Sabbatean family! By the time he had finished university and reached the age of eligibility, the groundwork had already been laid for him to be elected as a Member of Parliament. According to his father, İhsan Bey, who possessed a considerable fortune, the votes from the Jewish community in Istanbul and Jewish converts could have secured two MPs from the İpekçi family. More importantly, the parents of the pupils at the Feyziye schools, which they supported financially, were their most crucial vote banks. However, they still had to bide their time. And that is precisely what they did.

Ismail Cem, who had travelled to Switzerland with his family's consent, graduated from the Faculty of Law at the University of Lausanne in 1963. Meanwhile, he married Elçin Trak, the daughter of a Sephardic family like his own, whom he had known since his days at Robert College. Mrs Elçin came from a wealthy family and was deeply rooted in Kabbalah traditions. Her father, Razi Trak, was not only a prominent industrialist but also one of the most well-known presidents of Fenerbahçe Football Club after İsmet Uluğ. Although İsmail Cem was unable to engage in active politics in Parliament due to his age, he interpreted the feelings that had taken shape in his mind regarding this matter as follows:

"I am no one. I grasped the sense of injustice in the world at an early age. In fact, I wrote a poem about it titled 'In the Morning

A poem of mine called 'The Streets' was published in the school yearbook and won first prize. Knowing what was in store for me, my father tried to send me abroad after I finished school. I was already married, and he and Elçin's father said, 'We'll provide every possible means; whether it's America or Europe, go and do your master's and PhD.' But we said, 'No, the country is waiting for us.'
country is waiting for us."

Although İsmail Cem described his homeland as waiting for him in emotional terms, the winds of socialism in his mind undoubtedly bore echoes of the Soviet regime. Due to the ups and downs of life, he was only able to complete his Master's degree in Political Sociology at the Paris Institute of Political Studies after turning 40. Having started his career in journalism immediately after university, thanks to the initiative of his nephew and cousin Abdi İpekçi, Cem was making rapid progress without encountering any obstacles. Before long, through the Ipekçis' brother-in-law Ali Ulvi, he had become editor-in-chief at the Cumhuriyet newspaper. After all, one of the newspaper's owners was Berin Nadi, a convert to Judaism. Since both were cut from the same cloth, it was inevitable that these Sabbatean friends would support one another. As Berin Hanım's husband, Nadir Nadi, and her father, Celal Sahir Erozan, were close friends of İhsan İpekçi, İsmail Cem had swiftly established his empire within the Babıali press circle. In those days, the Simaviler did not occupy the top ranks, as they were not yet the pioneers of the cartel media. Taking advantage of this situation, the cousins had become the trumpets of the press world: Abdi at Milliyet and İsmail Cem (İpekçi) at Cumhuriyet. At their signal, columnists would attack those they disliked and elevate those they favoured to the heavens. His father İhsan and his uncle Fahir Bey, alongside Professor Sıddık Sami Onar, were among the founders of the Feyziye Schools Foundation—a branch of today's Işık High School—and were competing to establish themselves as influential figures within the Sabatean community. Naturally, among these founders was Kara-

How could one possibly fail to remember İbrahim Dilber, Hasan Fikret Evsen, Halil Vehbi Eralp, İbrahim Adnan Atam, Osman Kermen, İbrahim Sıtkı Dilher and Mehmet Mısırlı, all from Kaşi? ... İsmail Cem, with great audacity, replied to those who had the courage to ask him a question regarding the issue of the sultanate: "I am proud to be a fellow townsman of Atatürk and a native of Thessaloniki," and thus wriggled his way out of the situation.

with great audacity, 'I am proud to be a fellow townsman of Atatürk and a native of Thessaloniki', and thus wriggled out of the situation. These roundabout words were, in truth, not very convincing. For, despite being a cosmopolitan city, not every Thessaloniki native could be categorised as a Sabbatean. Among those who came to our country from there, alongside the Turks,

We cannot ignore the presence of Ulahs, Serbs, Albanians, Bosniaks, Macedonians and Roma.

. For an intellectual like İsmail Cem, whose life has been spent on yachts and in mansions, to succumb to a phobia of desperately concealing his true self is entirely contrary to moral principles. For, according to God's decree, no human being on earth can ever, under any circumstances, determine their own nationality or religion. Since this is a matter of destiny, for the sake of significant interests along life's path, for a person to

is the very essence of hypocrisy from the perspective of human character.

As for İsmail Cem İpekçi's views on Sabbateanism, although he may attempt to interpret them, according to the Law of the Torah, those who conceal their religious and national identity—or, to put it more plainly, those who appear to be Muslim despite having no connection to Islam—are Sabbatean individuals.

They must be fully aware of these matters. Furthermore, the fact that the grave of their late cousin Mehmet İpekçi*, a master Mason, is located in the Üsküdar Bülbülderesi Cemetery—

di, in the Üsküdar Bülbülderesi Cemetery, lays everything bare, I suppose.

As time flows by like water, during the 1974–75 period when Bülent Ecevit caused a stir in his blue shirt and Necmettin Erbakan formed a coalition government with the National Salvation Party, TRT Ge-

* The grave of Mehmet İpekçi, who passed away in 1964, is located at the front entrance of the Bülbülderesi Cemetery.

What! Upon his appointment as director, İsmail Cem set about a major reshuffle of the staff within a short space of time. Anyone from nationalist circles was either dismissed without question or sidelined. Whilst TRT's weekly broadcast time increased from 22 to 30 hours, foreign films—often containing Jewish propaganda—and talk shows lavishing praise on socialism became staples of the screen. As his grandfather, Smoil (Ismail) Efendi, had been a former carpet merchant, his grandson Cem İpekçi seemed to be following in his footsteps! Films such as 'Ben-Hur' and 'The Ten Commandments', which explained Jewish philosophy, were shown non-stop; and as if that were not enough, every single work depicting the 'Sobibor' and other prisoner-of-war camps in Poland during the Second World War—whether good or bad—had been brought to the silver screen. The suffering of the Jews and the cruelty of those opposed to them had effectively become propaganda material on the state broadcaster TRT. Because the Sabbatean general manager wanted it that way, and the staff were implementing his vision to the letter in accordance with his instructions.

They were doing so. In those turbulent days, TRT's rule-breaking director-general, who signed the files that came before him as 'İsmail Cem' and did not use the surname 'İpekçi', had come to be criticised not only by his opponents but even by members of the CHP.

. When this situation was brought to the fore by members of the Justice Party, murmurs such as "Is he trying to hide his Sabbateanism?" were endless. Indeed, because he did not use his surname, he was being asked to resign immediately for behaving in a manner contrary to the customs of civil servants. When Prime Minister Bülent Ecevit insisted that the matter be resolved without delay, Ismail Cem, finding himself cornered, took the inexplicable step of applying to the court to have the surname "İpekçi" officially revoked. Although this surprising move drew considerable criticism, the defiant director general simply shrugged it off, contenting himself with replying to persistent questions, "I did not comply with my opponents' demands." What did any of this have to do with it? His opponents, an authorised body—

In my capacity as general manager, they had asked me to write my full name on the documents at TRT, and he had removed 'İpekçi' from my surname, as it bore the traces of a Sabbatean family. This situation, which concerns only myself, could be nothing other than a denial of one's own identity and family origins. Given that most Jewish converts conceal their family trees in such ways, what difference does it make whether this gentleman's surname is Cem or İpekçi...

El-çin Hanım, the beloved daughter of Razi Trak, a former president of Fenerbahçe, described her husband İsmail Cem, a Galatasaray supporter, in a statement she made on 4 August 2002 as follows:

"He writes all his speeches himself, wherever in the world he speaks. Outside of politics, his life is filled, after his family, by three things: the internet, Galatasaray and photography. He sleeps very little, replying to emails from all over the world until the early hours of the morning; he leaves the house having read all the world's newspapers online. He is a die-hard Galatasaray supporter and follows the matches closely. Photography, however, is a passion almost as old as he is. He believes that art complements the structure of politics, but because he deals with such harsh realities in politics, in art—and photography—he focuses more on abstract beauty,*

re.nk turns to his works. This process also reveals a certain logic in the minds of those who perceive it. As the intellectual aspect of the work fades, the photographer

He even begins to collect material for a book on the subject; it will be titled 'Numerical Dream'. Despite being Turkey's first and only minister to open an exhibition, he still envies Şakir Eczacıbaşı; because the latter can spend days on end wandering for the sake of photography. Although he loves it dearly, he laments not being able to devote enough time to art. "

* Although I sent numerous emails to İsmail Cem using various pseudonyms regarding Sabbateanism, I received no reply. Elçin Hanım is behaving in a manner that contradicts her own statements on this matter.

Whilst Mrs Elçin describes her husband in terms of his sporting and artistic pursuits, for some reason there is not a word about the Sabbatean traditions they uphold as a family! If we were to break down certain unshakeable taboos, we would see that Jewish converts, no matter what position or status they attain, continue to live within the confines of their caste. The Cem family* also adheres to this tradition, having adopted the principle—just like their fellow adherents—of not marrying their children to Turks. Whilst this situation has been partially resolved among the Dilher and Yairnan families, the İpekçis—with a few exceptions—are just like the Karakaş family in that they do not marry into other families; in particular, they take care to marry their sons to those of Sabbatean origin so that their lineage may continue. To give an immediate example, we see that they married their son Kerim to Andrea, the daughter of a Brazilian Jewish family. Their daughter İpek, too, married a Jewish man of Iraqi origin named Shwan, three weeks later. All this shows that this community of Sabbateans, whilst outwardly Muslim, are in fact Jewish in terms of family traditions and inner beliefs. After all, we are not keen on taking wives from Jewish converts. Provided only that they do not attempt to harm the lands where they have lived happily for years, benefiting from their bounties (by devising cunning schemes in their minds). What saddens me here, as a Turkish citizen, is that whilst the state

. institutions, whilst we investigate their lineage back seven generations,

In Turkey the General Directorate of the IRT and three ministers have resigned

We were searching for a 'Sabbatean-rooted individual' as a criterion: :These bizarre circumstances from the perspective of our nation's survival unacceptable distortions

, the vile machinery of politics, alas, operates in this manner. Anado-

* İpek, one of the children of the İsmail Cem (İpekçi) family, was born in 1967 and completed her education at Robert College and Amherst College. Kerim, born in 1970, is a Robert College alumnus like his father and, encouraged by his elders and his Jewish wife Andrea, is preparing himself for a career in politics. After all, given that such matters (in our country's wealthy and prominent families) are generally passed down from father to son, we should not be surprised if we soon see the Sabbatean Kerim Cem in the Turkish Grand National Assembly.

No matter how much effort the country's own sons—who have broken away from the motherland—may exert, they cannot rise above the positions of gardener, porter, ordinary clerk or branch manager in the face of the turncoats who occupy the highest offices. As for those Turks who do reach very high positions, they have generally passed through the Masonic school of thought. To think otherwise is nothing but wishful thinking. Such a crippling situation is by no means a matter of fate. There is nothing more painful than a person feeling like a minority in the very land where they were born and raised. If these dramatic circumstances began with National Leader İsmet İnönü and continued with Demirel and Ecevit, to whom shall we complain? The court is not the judge's property, but since the day the Republic was founded, it has been the property of the Thessaloniki returnees; this means there is a clearly privileged situation at hand. Just as it is impossible for a Turk to head the Ministry of Culture in Greece, so too should it not be a matter of consideration for Jewish returnees and similar politicians to be appointed to influential positions within the state apparatus in Turkey.

Ismail Cem, who had essentially aimed to rise through the political ranks from his youth onwards, entered Parliament after being elected as an MP for Istanbul for the Social Democratic People's Party (SHP) in the 1987 elections of the 18th Term. His greatest ambition was to one day become a minister or prime minister. When the Republican People's Party (CHP), which had been closed down by the military junta, was reopened, he registered as a member of that party. He subsequently joined the Democratic Left Party founded by Bülent Ecevit, where he continued his active political life. As both were Sabbateans, they were in exceptional harmony, particularly with Rahşan Ecevit. Everyone, regardless of political affiliation, regarded him as the heir apparent to the Ecevits. Rahşan Hanım, who wielded significant influence over her husband, consistently adopted a positive stance towards İsmail Cem. Finally, in the summer of 1999, Cem served as Foreign Minister in the coalition government supported by the DSP, MHP and ANAP, and in politics

* İsmail Cem passed away on 24 January 2007 at the hospital in Istanbul where he was undergoing cancer treatment, whilst this book was in the preparatory stages for its first edition.

He had managed to reach his goal, albeit with some difficulty. The honeymoon period that had continued with the Ecevits in the early days began to show cracks as time went on, and the cold winds blowing between them—particularly from Rahşan Hanım's perspective—simply would not abate. As time went on and the Prime Minister's health began to show signs of decline, İsmail Cem, who had set his sights on the leadership, began holding secret meetings with Ecevit's 'princes'—Kemal Derviş and Büsarnettin Özkan—to plot a takeover of the party. Realising that figures such as Zeki Sezer, Tayfun İçli and Erhan Halıcı—who formed the 'hawks' faction within the DSP—would not allow this, they saw their only recourse as resigning, having stabbed Ecevit, the man who had elevated them to the highest offices of state, in the back. In June 2002, İsmail Cem, who had effectively resigned from the Ministry of Foreign Affairs and the DSP, founded the New Turkey Party as if he were going to take power single-handedly. Meanwhile, Rahşan Ecevit, who had stepped in, moved Şükrü Sina Gürel—who had Sabbatean roots—from the Ministry of State to the Ministry of Foreign Affairs, despite her nationalist partner Devlet Bahçeli. In fact, Gürel, who had been at loggerheads with İsmail Cem since the day the cabinet was formed, constantly looking for each other's weaknesses, had always been on the lookout for an opportunity to take the Ministry of Foreign Affairs, and had finally achieved his aim. As far as one can see, nothing could be more natural. For Zekiye Rahşan Ecevit, the daughter of a Sabbatean professor, had consistently protected those of her own school of thought throughout her life. However, as these Sabbateans possess a fickle nature, much like their false messiahs, they have always abandoned those who bestowed honours upon them. Particularly after İsmail Cem parted ways with the Ecevits,

* The information regarding Şükrü Sina Gürel's rivalry with İsmail Cem was obtained from press adviser Vahit Özdemir. I had also touched upon the details of Gürel's Sabbateanism in my 2001 book *Turkey's Great Freemasons*. At the time, I was summoned on several occasions through Gürel's advisers and asked to remove this information from my book. However, just as I never made any concessions, I also obtained important information about İsmail Cem from certain bureaucrats I had the opportunity to meet.

The 'Signboard Party' he founded did not last very long. The grand provincial and district buildings that had been so popular in the early days failed to attract sufficient public interest and were consequently left to their own devices. Ismail Cem, who had turned a blind eye to the situation becoming increasingly intractable, was quietly withdrawing from the political scene, having finally realised that parties built on resentment would never last. This distinguished gentleman, who is currently grappling with health issues, may wish to latch onto his old, trusted friend Deniz Baykal and dabble in politics from the sidelines, but he has missed the boat. For everyone else—even his most fanatical supporters from the past—appears to have accepted that this Sabbatean offshoot of the İpekçi family is a political fossil. Ismail Cem, who in the past climbed the media and then the political ladder with the support of his famous journalist cousin Abdi İpekçi* to hold influential positions among state officials, can never conceal his true nature, whether he changes his surname or not! For the secret of every Sabbatean lasts no longer than a spring's brief life. By their very nature, they are all so consumed by envy that (in their self-serving lives) they cannot help but reveal each other's true nature to others. Otherwise, how could we possibly obtain such deep and detailed information about the Sabbateans if it weren't for the loose lips among them! ..

* He was born in Istanbul in 1929. After completing his primary education, he graduated from Galatasaray High School. He worked as a sports reporter, page editor and editor-in-chief at various newspapers, including Yeni Sabah, Yeni İstanbul and İstanbul Ekspres. He served as editor-in-chief of the Milliyet newspaper, published by Ali Naci Karacan. He later became the newspaper's editor-in-chief. Abdi İpekçi, who also served as the newspaper's chief editorial writer from 1961 until 1 February 1979, held positions such as President of the Turkish Journalists' Union and President of the Turkish Press Institute. On the night of 1 February 1979, he was murdered near his home in Istanbul by an unknown person or persons. Despite the considerable time that has elapsed, the Ipekçi murder, which remains shrouded in a veil of mystery, has still not been resolved.

THE IPEKÇIS' ODD CHILD, THE ADVOCATE CEMİL BEY

One branch of the İpekçi family, who are originally from the Jewish community of Thessaloniki, bears the surname Tokay. Şefkat, Kenan and Cemil, born to civil engineer Nejat Tokay and Sabire Çeyrekgil, were children of the İpekçi family. Furthermore, the Dilber, Cezzar, German, Mısırlı and Tokay families are close relatives of the Sabbatean İpekçis. The renowned fashion designer Cemil Tokay (İpekçi), born in 1948, who later took his grandfather's surname,* states that he takes pride in being a descendant of Sabbatai Sevi (his great-great-great-great-great-grandfather), in stark contrast to the rest of his family. Moreover, compared to this cousin, İsmail Cem still seems to be making efforts to conceal his true self through veiled remarks! Despite his moustache and masculine appearance, Mr Cemil possesses a rebellious spirit,

She is a complete and utter slut. Just as the depraved Jewish converts extinguish candles during the Festival of the Lamb of Adar, she has gained a reputation for extinguishing lanterns with her male lovers, whose numbers she has lost count of. Just as she is jealous of her latest lover, the dashing young man Bekir Coşar, to the point of envying him to everyone, we can easily observe from the colourful corners of the magazine pages that she closely monitors his every move.

* Cemil İpekçi's uncle, retired Lieutenant General Selahattin Tokay, is not only a Sabbatean but also a master Mason and a member of the Bilderberg Group. Aysen Hanım, the daughter of Selahattin and Melahat Tokay, divorced the famous artist Özdemir Erdoğan in 2004, despite having been married to him.

Although the İpekçis are generally a family with socialist leanings, it is well known that Cemil Bey has held meetings and conducted business with conservative circles. To give an immediate example

, during the AKP government's tenure, the Istanbul Metropolitan Municipality—

Cemil İpekçi has won the tender for the uniform designs

has been awarded to Cemil İpekçi. The designs of the uniforms you see our postmen wearing are entirely his work-

. Living a colourful life thanks to the large sums of money he has earned from the state, Cemil İpekçi is among the indispensable queens of the entertainment scene. I cannot speak for Mumsöndü, but the posh entertainment

venues wouldn't even consider a night without him. Because wherever Mr Cemil is, it means wild shows and unlimited fun. The İpekçis' this rebellious son is such a—

We can safely say that, in addition to his outward behaviour, his bearing, finery and affectations are in no way inferior to the depravities of the great Sabetay Sevi. These shameless madmen, who run after this moustachioed gay man,

are, whilst seeking to enjoy themselves in luxurious venues, unwittingly plunging themselves into a Sabatean moral crisis for the sake of financial gain. Those who wish to extract a positive example from such

situations, if they were to sacrifice an evening and visit the establishments along the Ortaköy–Dolmabahçe route, they would come to understand the true nature of the debauchery.

Another famous figure among the İpekçiler's relatives is the soprano Leyla Gencer, whom even

is the soprano Leyla Gencer, whom even European countries know well. Gencer is very closely related to Cemil İpekçi. They commemorate their deep family ties,

are commemorated without fail on the Sabetayists' important days—

These are well-known instances of their strong solidarity. Although the family

ties between them may seem somewhat complex,

Cemi! İpekçi's mother, Sabire Tokay, is the daughter of Müesser Hanım, Leyla Gencer's aunt. Although there have been some fractures within these Sabbatean families in recent times, generally amongst themselves

. The sisters of Leyla Gencer's mother-in-law
, Afet İpekçi Hanım, also remained faithful to their traditions, marrying men from Jewish-converted families
. All of these sisters, who are all named İpekçi, Sevim Mo-
By adopting the surnames Ran, Fatma Cezzar and Ayşe Kapancı, they have strictly adhered to the principles of the Sabbatean tradition. The mother of the famous soprano Leyla Gencer, who was of Jewish descent on her father's side, was Polish. Among the European countries during the Ottoman period,
that the kingdom with the largest Jewish population was Poland,
from historical sources. When we draw attention to this indisputable fact, I do not think Leyla
Hanım will not resort to misinterpreting the facts, I suppose. As for the matter of the famous
soprano's mother:

"Her mother, Alexandra Angela Minakovska; from a Polish aristocratic family. She is deeply religious: she lights a candle for the Virgin Mary every evening, but as she married into a Muslim family, she also covers her head. She is very committed to her principles, yet always seems a little out of place. She is stern but very sensitive. At home, she plays the piano and reads a great deal. She is beautiful, refined, and above all, eager to learn. When she is in high spirits, she sings Polish songs accompanied by the guitar. She also entertains the mansion's ever-present guests—her husband's extended family—without complaint: a perfect* * hostess."*

Although brides of foreign origin have always been common in the İpekçi family, with few exceptions, the vast majority have not compromised on Sabeta
traditions. The family includes generals, statesmen and many bureaucrats.
the most important is the first female Chief of Police of the Republic of Turkey,

* Zeynep Oral; The Novel of Passion – Leyla Gencer – 2002 Istanbul.
** Leyla Gencer's mother, Angela Minakovska, who was an excellent hostess, converted to Islam and took the name Atiye after her husband's death.

is Feriha Sanerk.* Feriha Hanım, from a Sabbatean family in Thessaloniki, and her husband Adnan Sanerk are close relatives of Cemil İpekçi on their mother's side. The Sanerks' daughter, Nurdan Hanım, the Chief of Police, is married to Natık Canca, a national judoka and currently the Chief of Police in Afyonkarahisar. All these interconnected links, just as in other Sabbatean families, are endless in the İpekçi family. Although İsmail Cem may try to interpret certain matters, who can say anything against the taboos shattered by Cemil İpekçi, the family's maverick son, despite his effeminate nature (precisely because he does not hide the truth)? However, the marriage arrangements he wishes to implement with his peers are situations that do not align with Turkey's conditions. Just as I absolutely and unequivocally do not approve of the notion of same-sex marriage—which no Turk could ever accept—I wish to remind you that this country is not the cosmopolitan Thessaloniki to which the İpekçis' ancestors came years ago. For the people of the Republic of Turkey have possessed a glorious heritage ever since the day the Ottoman Empire was founded. Such historical honour, a legacy of our forefathers, cannot be tarnished by any deviant, regardless of their ethnic origins...

* Feriha Sanerk's name appears in the records of the Saferad Cultural Research Centre. Notable names on this list include Üzeyir Garih, İshak Alaton, Naim Güleryüz, Cem-Vitali Hakko, Leyla İpeker, Vivet Keneti, Cefi-Jak Kamhi, Bilge Karasu, İzzet Kehribar, Sami Kohen, Jan Nahum, Nedim Saban and Rifat Bali.

** *Although* the vast majority of those belonging to the Tokay branch of the İpekçi family were buried in ~~the Feriköy Jewish Cem~~etery , their grandmother Adalet Rabia Tokay (1906–1960) was, as an exception, buried in the Üsküdar Bülbülderesi Cemetery, which belongs to Jewish converts.

MESUT YILMAZ'S GRANDMOTHER, SONYA HANIM FROM CRIMEA

The Tuzcuoğlu family is one of Rize's well-known and long-established families. Ask anyone in the Black Sea region and they will know them. We have known Esat Tuzcuoğlu, one of the family's elders who lives in Ankara, for nearly twenty years. In fact, we have often discussed current affairs and politics. In 1989, although he was the first-ranked candidate for the Çankaya Municipal Council from the Motherland Party, he was not elected. Despite being fellow townspeople, he did not like Mesut Yılmaz at all, and he used to say that his grandmother was of Russian origin. The woman he mentioned during our candid conversations (Sonya) was the mother of Yusuf İzzet Akçal, a State Minister during the Democratic Party era, and of Hasan Yılmaz, Mesut Yılmaz's father. Naturally, according to this account, she was the grandmother of Erol Yılmaz Akçal, the son of Yusuf İzzet Akçal and the Minister of Tourism and Promotion at the time. Whilst listening to all this from Esat Tuzcuoğlu, I attributed it to his anger towards Mesut Yılmaz. However, it was impossible for this man, who possessed an extremely honest character, to be lying. Moreover, as Rize is a very small province, it was quite possible for everyone to know one another. Based on all these considerations, I embarked on a more detailed investigation over the years. As a rule of investigative journalism, however much I might believe it, I could not simply rely on one person's account.

Ahmet Efendi Vassap, the grandfather of former Prime Minister Mesut Yılmaz (48th, 53rd and 55th terms), was born in Çayeli under difficult conditions—

, he travelled to Russia to earn a living. He

he moved to an area predominantly inhabited by Turks and Crimean Tatars, where he began working as a baker, progressing from apprentice to master baker. As the influence of Tsarist Russia still prevailed, alongside Turks in Crimea, there were also people of Jewish origin, and a small number of

Armenians. In the early days, he slept and lived in the bakery where he worked—

Ahmet from Çayeli had moved into a house where he could settle down once he had started to get to know the neighbourhood. As he was single, the beautiful young women in the neighbourhood took an interest in him. As time went on, Ahmet, who had become a skilled baker at the bakery where he worked, had set his sights on Sonya, a Jewish girl ten years his junior who came to buy bread every morning

. Although some sources refer to this lady as Armenian,

entirely baseless claims are certainly not true. Upon careful examination of historical sources, we generally encounter names such as Nadya, Sara, Lida and Sonya amongst the Russian Jews of that era. Moreover,

Armenian women went by names such as Shushan, Hermine, Clara and Meri

. After working in Crimea for approximately eight years, Ahmet from Vassaplar,

having earned enough money, came to Turkey with Sonya and settled in the

village of Cimil in Çayeli. In fact, because the border was nearby at that time,

many Armenian and Jewish girls from Russia

. Over time, some of them married Turks and established happy homes.

As they had been living together in the same house, Ahmet Vassap had married his girlfriend, Sonya, a Jewish woman from Kın, and had thus entered married life. This lady, who later took the name 'Ayşe'

was recorded in the Çayeli population register

with the note 'Mühtedi' (convert) added to her record, and she had undergone the ritual of head-shaving

. He was unable to achieve sufficient returns from the bakery business in Çayeli

- In those years (during the Ottoman period), people's identity documents were referred to as 'kafa kağıdı'.

The young married couple, unable to make ends meet, decided to move to Istanbul after staying here for a few years. Although they went through a brief period of hardship when they first arrived, they quickly pulled themselves together and, having rented a bakery next to the Tatlıcılar Han in Karaköy, began making and selling bread, biscuits, börek and pastries. As the couple were highly skilled artisans, they soon began to make a substantial profit. Moreover, the owner of the premises they had rented, a Jewish woman named Sonya Hanım, charged her tenants high rents. Ahmet Bey, who had spent over ten years in the bakery of this gentleman—who was the grandfather of the famous soprano Leyla Gencer—

Ayşe Hanım had reached a position that could be described as wealthy. This They had five children in turn: Havva, Zeliha, Yusuf İzzet (Akçal), Hüseyin (Yılmaz) and Hasan (Yılmaz). The third of these children, Yusuf İzzet, was named after Sonya Hanım's father, who had died in Crimea. Their youngest son, Hasan Yılmaz, is the father of Mesut and Turgut Yılmaz. As for Yusuf İzzet Akçal, after serving as a judge in various cities across Anatolia, he entered politics with the Democratic Party and served as a Minister of State in Adnan Menderes's cabinet.

Now, let's not get confused by what certain circles are suggesting: whether we like it or not, we cannot accuse Mesut Yılmaz of being a Sabbatean. After all, the fact that his grandmother, Sonya Hanım, was a Russian Jew was not Yılmaz's choice. Moreover, given that the Crimea region is so far from Thessaloniki, there was hardly anyone among the Jews there who even knew what Sabbateanism meant! However, it is an inescapable fact that, like every Jew, they believed in the holy book, the Torah. Nevertheless, with the enactment of the Civil Code, the 'convert' entry in Sonya Hanım's registry was automatically revoked. Moreover, since this lady adopted the name 'Ayşe' and became a Muslim, there is no longer any issue. Just as I have never been a defender of Mesut Yılmaz, whom I have never met or known, nor am I a—

I am committed to writing the truth by listening to the voice of my conscience. For, unlike some, making baseless claims is a futile endeavour.

The mother of former Prime Minister Mesut Yılmaz is Güzide Hanım, the daughter of Raşit Özbarlas, a refugee from Sarajevo. Although Özbarlas is registered in the Isparta population register, he was a shop neighbour of Hasan Yılmaz in Istanbul. The fact that he is from Sarajevo does not in any way imply Sabbateanism. Moreover, there is no evidence to suggest such a thing. Raşit Özbarlas had married his daughter Güzide to Hasan Yılmaz because he loved him so much. From this marriage, the siblings Mesut, Thrgut and Nilüfer Yılmaz were born. Having clarified the matter sufficiently regarding Mesut Yılmaz's grandmother, Sonya Hanım, and his maternal side, we cannot agree with his assertion on every platform that "I am a true Rize native". Since he was born in Istanbul, his grandmother is from Crimea, and his maternal relatives are from Sarajevo, it is up to Mr Mesut to provide the answer to this complex equation. If we look at the words of his fellow townspeople, they insist that to be a Rize captain, one must have been born there. However, despite Mesut Bey* being sidelined politically due to the insufficient votes he received from the public and having left politics, he still refuses to give up the captaincy. All these generalisations...
Leaving that aside, what matters is being a citizen of the Republic of Turkey. Since Ms Sonya's grandson, Mesut Yılmaz, is also a Turkish citizen born in Istanbul, this means there is no issue. For these reasons, those seeking to sow confusion should stop looking for a needle in a haystack.

* Mesut Yılmaz was elected as an independent Member of Parliament for Rize in the general election held on 22 July 2007.

SABATEAN PROFESSOR CEVAT BABUNA AND THE ALLEGATIONS OF 'MUMSÖNDÜ' AGAINST HIM

Born in Köprülü in 1924 (1340), Professor Cevat Babuna's paternal lineage traces back to the Jewish communities of Thessaloniki and Skopje. His mother, Nazire Hanım, was the daughter of a Sabbatean family from Thessaloniki. At that time, Köprülü (Skopje) was the second-largest centre for Jewish converts after Thessaloniki. Babuna's cousin, the renowned Prof. Sabahattin Zaim, was also born in Thessaloniki. Zaim's mother, Saime Hanım, was also a convert from Thessaloniki. Zaim's wife, Ulya (Cıngıllıoğlu), is also a member of a Sabbatean family. Another prominent figure in the family is the writer Leyla Neyzi.

With roots stretching back to such a prominent family, Professor Cevat Babuna sought to present himself as a man of wisdom within nationalist circles, particularly through his long-running conservative programmes on TGRT. However, Sernin Hanım, whom he married in 1960, was the daughter of the Ataman family, who were Sabbateans. Meanwhile, from the mid-1990s onwards, whilst Cevat Babuna attended conferences organised by the Science Research Foundation, of which Adnan Oktar was the chairman, the family's sole male heir, Dr Oktar Babuna, would also attend as a listener and hold discussions with some members. Indeed, Sernin Babuna* attended Adnan Oktar's trial proceedings—

* Sernin Babuna's written statements were submitted to Istanbul Public Prosecutor Ahmet Gürses on 22 December 1999. The same Sernin Babuna, during a meeting I held with her and her husband, Prof. Cevat Babuna, at their home in Caddebostan on 12 January 2007, merely stated that Adnan Hacacılan had been accused of forming a gang of three hundred people and of brainwashing them by performing imam nikah ceremonies between the girls and his followers.

During his difficult times, he issued written statements openly supporting this group, saying, "We congratulate and love Mr Adnan Oktar for being such a shining example to the fine sons of the nation." More importantly, Cevat Babuna was making comments on television programmes, quoting from Adnan Oktar's books. The Babuna family had become so closely associated with Adnan Hoca's group that, during their son Oktar's illness, they mobilised the whole of Turkey to find the blood required for a bone marrow transplant. Campaigns were organised daily for this cause, and everyone rallied round Oktar Babuna. Over time, as all four of the Babuna daughters joined Adnan Hoca's Science Research Foundation group, Cevat Bey and his wife Sernin Hanım began to criticise those they had once allied with and praised. The situation had deteriorated to such an extent that, despite living in the same block of flats, the children had fallen out with their parents. Sernin Babuna, claiming that her children's minds had been brainwashed and that they could no longer act of their own free will, did not content herself with taking Adnan Hoca to court but demanded that he be punished as severely as possible. At this stage, in a sense, the former friends had become enemies. Led by Oktar Babuna, the family's daughters—Ceyda Ertüzün, Eda, Hüma and Tuba Babuna—accused their father of Sabbateanism, claiming they regularly attended the 'Lamb Festival' (Mumsöndüye) and that both of them knew the Torah by heart. Initially unable to contain their anger, the sisters sent a petition to Justice Minister Cemil Çiçek on 13 October 2006 because their mother had not withdrawn her complaint against Adnan Hoca. The petition read as follows:

"To the Office of the Minister of Justice

We, Ceyda Ertüzün, Hüma Babuna, Titba Babuna and Eda Babuna, are the four daughters of Lütfiye Sernin Babuna, who testified in the case numbered 2006126
in the case of the Science Research Foundation.

The allegations made by our mother, Sernin Babuna, are completely unfounded. Each of us is of legal age, educated and of sound mind. We make our own decisions. None of us has been subjected to pressure, coercion or any other unlawful behaviour. Our father and brother, Oktar Babuna, occasionally participates as a speaker at conferences organised by the Science Research Foundation. Many of our country's senior officials and academics also attend these meetings of the Science Research Foundation. Although we do not personally know Adnan Oktar, we hold his works and ideas, which are widely respected both in our country and around the world, in very high regard. As for the Science Research Foundation community, there are a few individuals we have come to know through our father and brother's conference activities. However, we have no connection with the foundation's circle beyond this. The individuals we know from the Science Research Foundation are extremely level-headed, civilised, cultured, patriotic, trustworthy and of fine character. We have never witnessed the slightest improper behaviour from any of them. Neither we nor any other members of our family could possibly have the slightest complaint about these individuals.

We are deeply disturbed that our family has brought our private family matters—which have absolutely no connection to the Science Research Foundation case—before the court and is tying up the justice system with baseless allegations. The person who has driven our mother to this inappropriate behaviour is an elderly female lawyer with whom she has been in contact for some time: this lawyer is exploiting our mother's advanced age and naivety to provoke her. She is attempting to use our mother in this case: we matter in a petition we submitted to the Istanbul 2nd High Criminal Court , we had warned the court against these individuals who were attempting to drag our family into this case for their own benefit. Today, we are saddened to see that our mother, Sernin Babuna, has become a pawn in the schemes of these people who slander others and incite slander for their own gain.

For this reason, our mother, L. Semin Babuna, whose mental faculties have significantly weakened due to old age and who, as a result of the promises and persuasion of those guiding her, has reached a state where she will 'do whatever is told to her', should not be given credence regarding her claims, which bear no relation to the facts: We respectfully bring this to your attention. "

13 *October 2006*

Whilst the sisters attempted to protect their family secrets, however slightly, by submitting a petition that merely implicated their mother, Dr Oktar Babuna, who had become embroiled in absurd disputes with his father, wrote the following petition on the same date to be submitted to the attention of Justice Minister Cemil Çiçek as they had not withdrawn from the case, and reported that his Sabbatean mother's gardener, Cabir Efendi's son Ersan Altmışık, had sexually harassed her:

"To the Ministry of Justice

My mother, Semin Babuna, has been used as a pawn in a despicable game being played in the Science Research Foundation case currently before the Istanbul 2nd High Criminal Court. An elderly female lawyer, exploiting my mother's vulnerabilities, has persuaded her to make fabricated allegations against the defendants in this case, case no. 2006126. Before explaining why and how my mother was drawn into such a scheme, I would like to emphasise in particular that the members of the Science Research Foundation community on trial in this case have not engaged in any unlawful conduct towards me or my family. Neither I nor my family have suffered any harm at the hands of the individuals on trial in the BAV case:

I know the members of the Science Research Foundation from conferences I have occasionally attended as a guest speaker. Apart from this, neither I nor my family have any actual connection with the Science Research Foundation. As I have stated on numerous occasions in the media, I was at the Bakırköy Hospital for Mental and Nervous Disorders with Adnan Oktar

I met them during my internship whilst I was a medical student. They are all extremely sensible people. I have never witnessed even the slightest instance of inappropriate behaviour on their part. During the period when my mother, having been incited to make false accusations against BAV members, was acting in accordance with her conscience, she made the following remarks.

"We congratulate and love Mr Adnan Oktar for being such a shining example to the fine sons of the nation. All the people affiliated with the foundation, led by Mr Adnan Oktar, are exceptionally virtuous, honourable, devoted to their nation and homeland, kind-hearted, and unwavering in their loyalty to the state—they are shining examples of patriotic sons of the nation. I believe that both my own family and the members of this community possess superior moral and cultural qualities, and represent very important values for Turkey's future."

My mum and dad and I live in the same block of flats, one floor above and one floor below each other. I live on the ground floor with my siblings. My mum and dad, however, live on the top floor. We see each other at least a few times a day. The claim that we do not see our family is absolutely untrue. During my illness, it became clear that my mum and dad did not possess even the slightest sense of maternal or paternal affection.

For example, my father, with the thought that 'he'll die anyway', treated me—Spending money on Vime has been described as an 'unnecessary expense'. It is a lesson in itself that my mother and father are now coming forward and striking a pose as a loving family. The underlying reason for my parents' hostile attitude towards BAV members and Adnan Oktar was jealousy: for three years, my father prepared his daily morning programmes on the TGRT television channel using books written by Adnan Oktar under the pseudonym 'Harun Yahya'. For years, he presented programmes on TV, *prepared from someone else's books, to the public as if they were his own research and claimed them as his own. As he did not possess such a level of knowledge or writing ability himself, he*

. He has hinted at this on numerous occasions. So much so that he has copied his book titled " to Faith" word for word from Adnan Oktar. On top of that, he has added his own name and academic title— This book he has published is nothing short of academic plagiarism. The fact that he fabricates slanderous allegations about Adnan Oktar on the one hand, whilst copying Oktar's works word for word and committing plagiarism on the other, is a clear contradiction that demonstrates just how unstable my father's state of mind was.

I should also add that it was none other than my father who introduced me to Adnan Oktar, whom I met briefly in 1987. There are significant personality disorders in my father's character stemming from the hardships he endured in his childhood. His behaviour towards those around him and his family
/

For example, my grandmother, who had looked after us all for years, had become seriously ill and was bedridden. One day, due to a breathing problem, she had reached the point of suffocation. Although my sisters immediately asked my father—who was watching a match in the next room—for help, he didn't bat an eyelid and replied, 'She's old anyway; she'll die.' My father's personality disorder has continued to worsen as he has aged. Unfortunately, with the addition of symptoms of dementia to the picture, he now exhibits behaviour that is completely contradictory and utterly without basis.

My mother, too, has no virtue to impart to anyone. There is no one in the Babuna family who does not recall with shame the sexual abuse committed against Ersan Altınışık, the mentally disabled son of our former gardener Cabir Altınışık. Unfortunately, an elderly female lawyer has attempted to take advantage of my mother and father's circumstances by taking advantage of their naivety, he is exploiting my mother in particular. Case No. 2006/26

, and those seeking to profit from this situation are deceiving my mother and father by exploiting their naivety and personal weaknesses, as well as making various promises. I am deeply distressed that my mother and father have brought purely domestic issues before the court and are occupying the justice system with baseless claims. I respectfully submit this for your information."

13 October 2006

Dr Oktar Babuna

These extraordinary and unbelievable revelations have, unfortunately, been recorded in the Ministry of Justice's files. The family matters of the father, son and sister, whilst revealing Dr Cevat Babuna's Sabbateanism

, whilst their mother, Sernin Babuna, is also linked to Ersan Altın-

He has exposed his paedophilia due to the sexual abuse he inflicted on Şık (as confessed by his own son). As the author of this book, I know neither Adnan Hoca nor Oktar Baba! Given that the documents speak for themselves here, what matters are the prosecution records and the petitions submitted to the Ministry of Justice

. Those who wrote these are highly educated individuals. Indeed, we cannot overlook the fact that the eldest daughter of the family, Ceyda Hanım,

. It appears that the couple must have grown weary of their parents' way of life within the Sabbatean doctrine, and wish to put an end to this heresy. However, these distorted situations are matters that should be resolved within the family, not in the public eye. Yet the mother

and the children simply cannot bring themselves to stop blaming their parents. It seems the matter must be resolved amongst themselves

As they were unable to resolve the matter, the issue has been escalated beyond the public prosecutor's office and taken all the way to the Ministry of Justice. It is abundantly clear that no pressure was exerted here! As for the reason: all the siblings who wrote the petition are over thirty years of age, and their positions

are, by and large, members of the professional elite. Dr Oktar Babuna, by submitting a second petition to the Ministry of Justice following his father and mother's refusal to back down in the Science Research Foundation case, has, so to speak, turned the entire family dynamic on its head. More importantly, the photograph he sent to the Istanbul Public Prosecutor's Office and the Ministry of Justice, showing his father Cevat Babuna* dressed in women's clothing, with his face and eyes painted, and posing with two young men with afro hairstyles, constitutes a far more serious matter than mere accusations of Sabbateanism. In this photograph, two young men with a gay appearance are kissing Cevat Babuna—dressed in an Ottoman-style outfit and sporting a handlebar moustache—on the cheeks with a smacking sound. Of course, the skirts they are wearing also add a distinct touch to the feminine appearance of these young men living their lives in America! The impression that Dr Oktar Babuna, by shattering all taboos and turning the privacy of family albums into a sensation through his verbal, written and pictorial revelations, has accused his father of debauchery**, leaves no room for denial. In the documents clearly laid out here, whilst one might expect a calf to emerge from under the ox, the emergence of a full-grown bull portends developments that are highly disgraceful from the perspective of an international professor.

* The name of the sister of Prof. Sabahattin Zaim, Cevat Babuna's cousin, is 'Tiraje'. It cannot be denied that this is a typical Jewish name. Babuna and Zaim's close relatives on their mother's side include: retired General Commander of the Gendarmerie Teoman Koman, Prof. Macit Gökberk, Prof. Demir Başar, Governor Bedri Oskay, Governor Rıfat Vardar, journalist Ahmet Vardar, retired Commander of the Air Force General Ahmet Dural, and General Orhan Yöney, who is currently the Commander of EDOK.
General Orhan Yöney.

** Kulampara: A person with a twisted mindset who takes an interest in young boys.

DR OKTAR BABUNA ACCUSES HIS FATHER OF SABBATEANISM AND SEXUAL HARASSMENT

Although the Babunas lived together as a family, the inevitable friction between them had pushed the household to the brink of rebellion, and all their dirty laundry began to be aired one by one

Dr Oktar Babuna, upon presenting the most striking of the photographs

to the public prosecutor's office and the Ministry of Justice, the case against the Science Research Foundation was becoming increasingly intractable. In this photograph, Prof. Cevat Babuna, wearing a fez and Ottoman-style attire, stood beside a skirt

Two young men, their faces and eyes painted, can be seen kissing each other! Of course, Babuna, with his handlebar moustache, is beaming at the young men he has joined. Although he claims that the masked ball-going youths are friends of his who have come from America, these images do not at all befit Professor Cevat Babuna, who has spoken of conservative rhetoric on TGRT for years. Personally, I cannot speak to their character, but since his own son has documented these perversions with photographs, there is nothing more to be said.

It appears that Dr Oktar Babuna, not being sufficiently satisfied with the first petition, submitted a second written appeal to the Minister of Justice, Cemil Çiçek, in which he described the negative circumstances regarding his family in full detail as follows:

"To the Ministry of Justice

At the hearing of case no. 2006126, currently pending before the Istanbul 2nd High Criminal Court, held on 13 October 2006, my mother, Semin Babuna, was called to give evidence by the intervening lawyer, Rezzan Aydınoğlu. My mother, Semin Babuna (as I stated in the petition dated 12 June 2006 submitted to the said court), recounted the things that the lawyer named Rezzan Aydınoğlu had imposed upon her and made her memorise, presenting herself as a 'victimised mother'; she had become a pawn in the lawyer's schemes to drag our family into this case and use us for his own benefit: In order to explain the true nature of the story told by my mother, Semin Babuna—a narrative composed entirely of lies and emotional manipulation—and to prevent the court from being misled, I and my four sisters were present at the hearing.

The Istanbul 2nd High Criminal Court did not hear from us, the actual parties concerned by the accounts given by the false witnesses brought forward by Lawyer Aydınoğlu. Had we had the opportunity that day to explain the true nature of what my mother and her supporters had recounted, this case would have been settled there. The 'Babuna Family controversy' that has been occupying our country for days would never have arisen. But the Istanbul 2nd High Criminal Court did not hear the real witnesses and merely directed—
Once they had heard the witnesses, they found the courage to parade their lies before the press and the public. Appearing on a different television channel every day, they eagerly repeated their script. Thus, these lies, bolstered by the support of anti-BAV media outlets, turned into a mass brainwashing campaign and increasingly sought to put pressure on the judiciary. Faced with this grave development, I was compelled to expose these lies and reveal the true motives behind them. Had I been heard in court, I would have confined myself to recounting the facts, without ever touching upon the specific reasons that drove my family and the other four families towards these lies. "But for our children

When these five families, who tell tales of 'witchcraft', took things too far, I was forced to reveal a special secret that our family had kept hidden from the public for decades. I see no objection to bringing this matter to the attention of your Ministry. The Babuna family are Sabbateans. That is to say, outwardly Muslim, inwardly Jewish. They are a Jewish family who present themselves as Muslims, yet in reality have no connection whatsoever with Islam.

My family could not tolerate the fact that we, their children, had become Muslims, as they wished to see us as devout Jews loyal to Sabbatai Zevi. Believing that it would help conceal their own Sabbatean identity, they initially objected to our praying and fasting: But when they realised that our Islam was sincere, they harboured resentment towards Adnan Oktar (Adnan Hoca) and his associates, whom they regarded as the cause of this, and attacked them with baseless slanders: The reason for the theatre of conscience exploitation displayed before is precisely this:

Let me make it clear straight away that whether a person is Jewish, Christian or Muslim, or whether they are religious or non-religious, is normally a matter that concerns only themselves: I, for one, do not take any pleasure whatsoever in discussing such matters. If my family and other Sabbatean families had not slandered innocent people and if their Sabbatean beliefs had not been the real reason behind these slanders, I would never, ever have brought the religious beliefs of either my family or other Sabbatean families before the public or the courts.

I have not done so to this day. However, in light of the events that unfolded on 13 October 2006 before the Istanbul 2nd High Criminal Court on 13 October 2006, it has become necessary to explain their Sabbateanism. Sabbatai Sevi, whom my family and other Jewish converts regard as a prophet, was a rabbi who lived in Izmir in the 1600s. By interpreting the Jewish mystical text, the Kabbalah, in his own way and delivering sermons in synagogues, he gathered a large Jewish congregation around him—

As the number of members in this community grew and it became a significant force, it began to be manipulated by foreign states and, over time, became the focal point of unlawful activities aimed at dividing the state. When he came under investigation by the Ottoman State due to these illegal activities, Sabbatai Sevi completely changed his strategy. He claimed to be a Muslim, adopted a Muslim name, dressed like a Muslim and behaved like a Muslim. Everyone in his community also changed their names like him and began to lead what appeared to be a Muslim life: yet they never abandoned the Jewish faith and traditions to which they were so firmly attached.

*My family is also one of those that practise the Jewish faith in the tradition of Sabbatai Sevi. Both my mother and father come from the 'Karakaşiler' branch, one of the three major Dönme communities. My mother, Sernin (Ataman) Babuna, belongs to the Ataman family, one of the most prominent families within the Karakaşiler: on his father's side, he is descended from the Dönme communities of Thessaloniki and Köprülü (Skopje). My father, Cevat Babuna's mother, Nazire Hanım (my grandmother), was from the Thessaloniki Dönme community. Köprülü, my father's birthplace, was the second-largest centre of the Rumeli Sabbateans after Thessaloniki: the renowned Sabbatean Prof. Sabahattin Zaim, my father's cousin, was also born in Köprülü. Sabahattin Zaim's mother, Saime Hanım, was from Thessaloniki: Sabahattin Zaim's wife, Ulya (Cıngıllıoğlu) Zaim, also belonged to a Sabbatean family: Another famous Sabbatean in our family is the writer Leyla Neyzi. Leyla Neyzi, author of the book *Who Am I?*, which consists solely of interviews with Sabbateans, was a relative of my mother, Sernin Babuna: It would be possible to list the names of our family's documented Sabbateans for pages on end, but I shall leave it at that to avoid prolonging this account.*

For Sabbateans, concealing their true faith is the most important act of worship. Article 16 of the Protocols of Zvi states: 'Observe the customs of the Muslim Turks to conceal their eyes; observe the Ramadan fast and

"Let there be no difficulty in offering the sacrifice; let every outward form of worship be observed," he says. To this end, the Sabbateans have infiltrated the Mevlevi, Bektashi and Melami orders, successfully concealing themselves under the guise of Sufi Muslims. Even today, many Jewish converts pray, fast, give alms, and even go on the Hajj

. Alongside them, there are those who do not practise Islamic acts of worship such as prayer and fasting (even

even as a pretence), and I, too, am one of them.

My father does not prove himself by praying, but rather by appearing on conservative TV *channels and speaking with the air of a devout Muslim. As he takes pleasure in being perceived as a Muslim professor, he published a book entitled 'From Science to Faith' to reinforce this role. Naturally, he copied every line from Adnan Oktar's books. My father's true face, however, is revealed at home:*

Every night before going to bed, my father would stand by candlelight, swaying from side to side, and read the Book of Psalms from the Torah in Hebrew, weeping: Three times a day he would recite the Tefila (the Jewish prayer of the converted/

(she said), she never misses the Sidur prayers at the weekend. My mother knows the Torah just as well as my father; both of them can recite many sections by heart: they regularly celebrate the Festival of Fruits, the Festival of Trees and the Festival of the Lamb (Passover). My father would not take me and my brother to these festivals, saying, 'You will learn about these things later.'

I shall not go into the mind-boggling scandals that take place during the Lamb Festival—which is celebrated every year on 22 March and attended only by married couples—as they are not the subject of this petition. Let me just say this much: the Cevat Babuna of the 22 March Kuzu Bayramı (Mumsöndü) nights is very different from the Cevat Babuna who, on TGRT screens, issues pronouncements with the air of a great scholar. I am presenting a photograph attached here. Both my mother's and father's normal lives were a thousand times more degenerate than what is shown in this photograph: My family's Sabbatean origins, the growth of the blood campaign, and

This had a major impact on why they suddenly stopped. "At first, those who supported the campaign—including Oktar Baba, who apparently came from a Sabbatean family—stopped the campaign when they realised I was a sincere Muslim, not just going through the motions, and left me to die." My father, in an attempt to slander the Sufi Science Research Foundation community, broadcast baseless accusations—such as "they pray three times a day but do not pray on Fridays or during festivals"—taken from the indictment of the Bav case, to millions via television *screens. He lied right to everyone's faces.*

It is a tragicomic contradiction that my father, who instilled in us from childhood the notion that "your Sunnah is that of Sabbatai Sevi", should now attempt to lay claim to Adnan Oktar's 'Sunni' creed: Brought together to slander the innocent people on trial in this case, and led by Rukiye Şimşek, the mother of Ebru Şimşek,

"Those who willingly lend themselves to a movement driven by such propaganda, and

"My father has nothing to say in the name of Islam: I hereby submit this for your information."

30 October 2006

Dr Oktar Babuna

The petition received by the Ministry of Justice on 4 November 2006 is particularly striking. The photograph that Dr Oktar Babuna has repeatedly emphasised—as I have previously noted—suggests his father's familiarity with young men. After such clear evidence, we cannot overlook the Babuna family's Sabbateanism. As for the dilemma of whether or not there is a 'mumsöndü' in our country; since the son Babuna has laid everything bare, perhaps this heresy has arisen—

* Ebru Şimşek: A former model involved in a legal dispute with the Adnan Hoca group.

** The photograph submitted to the Ministry of Justice shows Professor Cevat Babuna posing with two young men dressed as women, wearing Afro wigs and heavy make-up.

Our approach to them is illogical. The allegations that Mrs Sernin sexually harassed the gardener's son are entirely her own private matter, as they do not align with the subject of this book (despite her advanced age). Another important point is that the four daughters of this Sabbatean family accuse their mother of lying and their father of having a personality disorder. According to their own statements, the sisters, who claim to have a sincere approach to spiritual values, expressed their concerns as follows in the second petition they submitted to the Ministry of Justice on the same day as their brother Oktar Babuna:

"To the Ministry of Justice

We, Ceyda Ertüzün, Hüma Babuna, Tuba Babuna and Eda Babuna, are the four daughters of Lütfiye Semin Babuna, who testified in the case of the Ralı Science Research Foundation before the Istanbul 2nd High Criminal Court on 26 February 2006.*

in the Science Research Foundation Case. As you will recall, our mother, Semin Babuna, testified before the Istanbul 2nd High Criminal Court

Following this, on 13 October 2006, we submitted a petition to your office with the aim of informing your Ministry regarding our mother's allegations against us. As we stated in our previous petition, the allegations made by our mother, Semin Babuna, are entirely baseless: each of us is of legal age, educated and of sound mind. (Fatma Ceyda Ertüzün is 44 years old, Ayşegül Hüma Babuna is 39 years old, Ferhunda Eda Babuna is 26 years old, and Tuba Babuna is 36 years old.) We make our own decisions. We have not been subjected to any pressure, coercion, persuasion or other unlawful behaviour by anyone. Our mother, Semin Babuna, had claimed that we had been deceived by certain individuals! However, she herself is well aware that this ridiculous claim is entirely baseless. We are of an age where—

* Ceyda Ertüzün: Member of Parliament for Zonguldak in the 18th Term of the True Path Party. She is the wife of the late Tevfik Ertüzün, who was born in Istanbul in 1949. She currently receives her late husband's pension as a former Member of Parliament.

It is contrary to reason and logic to claim that people of our educational and cultural level have been deceived. We are deeply disturbed by our mother's attempts to mislead the courts by making claims as if she were speaking of children aged 10. In interviews published in certain newspapers in recent days, our mother stated that her children had received the best possible education and had

, yet in the petition she submitted to the Istanbul 2nd High Criminal Court that 'certain individuals had prevented us from receiving an education'—a claim that is entirely untrue. This glaring contradiction alone demonstrates that no credence should be given to our mother's claims:

There was no question of anyone separating us from our family! We live in a flat in Erenköy, together with our siblings, on the floor below our mother, Setnin Babuna. Our mother's claims in this regard are, like the others, baseless.

Our father and brother, Oktar Babuna, occasionally speaks at conferences organised by the Science Research Foundation's conferences as a speaker: Many of our state dignitaries and academics also attend these meetings organised by the Science Research Foundation. Whilst we do not personally know Mr Adnan Oktar, we greatly admire his works and ideas, which are well-regarded both in our country and worldwide. We have come to know certain individuals from the Science Research Foundation community through our father and brother's conference activities. However, we have no practical connection with the Foundation's circle beyond this.

The individuals we know from the Science Research Foundation are, to the highest degree, sensible, civilised, cultured, patriotic, trustworthy, and of fine character: we have never witnessed the slightest improper behaviour from any of them. Neither we nor any other members of our organisation could possibly have suffered the slightest grievance (and consequently, no complaint) arising from these individuals.

My mother's claim that we sold some of our properties and transferred them to others is also entirely unfounded. We did not—

We were forced to sell our properties to cover the costs of our brother Oktar Babuna's cancer treatment in America. The reason for this was that my mother and father regarded covering the treatment costs as a 'waste of money', on the grounds that it was impossible for Oktar to recover from his illness, and they stopped sending money at the start of the treatment: Furthermore, our sister Ceyda Ertüzün, whose husband passed away eight years ago, has for years been covering the expenses for her two children from the funds my mother mentioned. The claim that we have donated our assets to strangers is a complete fabrication: Whilst our mother listed all these baseless allegations and slanders, she also saw no issue with unjustly accusing us—her own children—of behaving contrary to family values. It was truly perplexing that my mother would adopt such an aggressive tone and stray so far from the truth: we are deeply disturbed by her bringing our private family matters—which have absolutely no connection to the Science Research Foundation case—before the court and burdening the justice system with baseless allegations. The person driving our mother to this inappropriate behaviour is an elderly female lawyer with whom she has been meeting for some time. This lawyer is exploiting our mother's old age and naivety to provoke her. She is attempting to use our mother in this case: Similarly, our father, Cevat Babuna, has also been drawn into this scheme. For three years, our father prepared his daily morning programmes on the TGRT television channel using books written by Mr Adnan Oktar under the pseudonym Harun Yahya: For years, he presented programmes on TV, prepared using another person's books, to the public as if they were his own research and claimed them as his own. He wrote his book titled "From Science to Faith" by copying from Mr Oktar's works: He himself does not possess knowledge on this scale

He envies Mr Okta7· because he lacks the necessary knowledge and writing skills. He has hinted at this repeatedly in our presence:

Furthermore, our 84-year-old father began exhibiting significant personality disorders and signs of dementia following his heart surgery: Both the Turkish and American doctors and psychiatrists we consulted had pointed out that, due to his advanced age, such surgeries could leave permanent damage. My father's poor condition has whetted the appetites of those seeking to deceive and exploit him. The same individuals who compelled my mother to appear as a witness in court and make baseless allegations are now attempting to use my father in this case as well: In relation to this matter

, in a petition we submitted to the Istanbul 2nd High Criminal Court

, we had warned the court against these individuals who were attempting to drag our family into this case for their own benefit.

Today, we are saddened to see that our mother, Sernin Babuna, has been made a pawn in the schemes of those who slander people and incite others to do so for their own gain: For this reason, no credence should be given to the claims made by our mother, L. Serriin Babuna, which bear no relation to the truth, as her capacity for sound judgement has been severely impaired due to her advanced age, and she has been reduced to a state where she will 'do whatever is told of her' as a result of the promises and persuasion of those guiding her. We respectfully bring this to your attention.

26 October 2006
Ayşegül Hüma Babuna,
Fatma Ceyda Ertüzün,
Ferhunda Eda Babuna,
*Tuba Babuna**

* The Babuna brothers' frequent use of the word 'this' in their petitions (within the same sentence) is simply a matter of their own writing style. As all of this is based on documented facts, there is no question of making even the slightest alteration.

Here, we have all witnessed the friction that arose between them as a result of the children of Sabbatean parents turning towards spiritual values and changing course. All of these are written documents that have been submitted to both the Public Prosecutor's Office and the Ministry of Justice. Whilst Dr Oktar Babuna clearly states that his mother and father attended the Lamb Festival (the Mumsöndü rituals) and read the Torah every evening, his sisters speak in more veiled terms about dementia and the plagiarism incident. Let us suppose that one or two of them lied; it is inconceivable that all these educated, literate individuals would fabricate such stories. Besides, why would they fabricate them? They would have to be mad to do so. Since they are not mad, we cannot deny—however much we might wish to—the perversions (involving the exchange of spouses) that occur in certain high-ranking Jewish convert families. Consequently, the shameless traditions that Sabbatai Sevi left as an eternal legacy to his fellow believers continue to be passed down from generation to generation. The Babuna family is merely one part of this. However, as I mentioned earlier, there is no rule stating that every Jew or Sabbatean must attend the 'Candle-Extinguishing' ceremonies. We might consider this a matter of intent. Generally, families of a higher income level (what we call 'society'), particularly those from the Karakashi school, cling tightly to this heretical tradition. Sernin Babuna is, in his own children's words, a Thessaloniki Karakashi. In this branch of the Sabbateans, there has been no dissolution compared to other groups. Not only do they never marry outside their own ranks, but they also live in a state of hostility towards Turkish Muslims in their daily lives.

In bringing to light the astonishing information concerning Professor Cevat Babuna and his wife, Mrs Sernin, let it not be thought that I am defending their children or Adnan Hoca, whom they hold in high regard. As the author of this book, I have sought permission from no one, nor do I ever compromise on my nationalist worldview; yet regarding the superstitions surrounding the sect—

I never give credence to such claims. That is why the fact that Babuna's children are supporters of the Science Research Foundation is of no concern to me whatsoever. For me, what matters is the concrete information presented by individuals, regardless of which group they belong to. Such significant information and documents—which have reached as high as the Ministry of Justice and are the sort one might come across only once in half a century—cannot, of course, be ignored. Although the photograph presented in Oktar Babuna's petition, which (from his perspective) suggests accusations of infidelity against his father, may seem peculiar, this distortion is a matter for the family to resolve. What is truly significant is that the 'Mumsöndü' incident during the Kuzu Bayramı, which is said to have been explicitly declared as a Sabatean affair involving his mother and father and which caused a sensation in Turkey, renders all other matters meaningless beyond being the final straw. I know that Professor Cevat Babuna, whose views I have sought on this and similar matters, will use his powerful and media-savvy position to stir up a storm against me. But none of this will ever make me give up. They must understand this well: I am not the sort of man who, like some others, says "Master I - Master II" and writes cryptic things by piling up dozens of different books by other authors before me. According to my philosophy, what is right is always right. Since the documents, such as the title deeds, were personally submitted to the Ministry of Justice by his own son, it falls to me to write the truth. For that reason, it would be wiser for Professor Cevat Babuna to retreat to his mansion in Erenköy Caddebostan and remain silent. Because, from this point on, the legally married couple Sabe-

Even if they wished to, they could not deny their origins. Once the threads have been laid bare—

the dominoes containing echoes of the Torah, which they believed in with all their hearts, will never fall back into place. After all, they too have come to realise in the twilight of their lives that they will never be able to sell snails in a Muslim neighbourhood...

DR OKTAR BABUNA'S THOUGHTS AND VIEWS ON HIS FATHER, PROF. CEVAT BABUNA

Oktar Babuna, whose relationship with his father and mother had soured due to the Science Research Foundation case, brought his family's Sabbateanism openly to the fore, thereby bringing all the facts on this matter to light. I do not in any way agree with those who seek to find malice or pretence in the statements made due to the parties' strained relations. For in the past, Prof. Cevat Babuna also gave lectures on behalf of the Science Research Foundation and ensured his son attended these events as a listener. Moreover, whilst Cevat and Sernin Babuna once praised the BAV, they turned against the Adnan Hoca group and became adversaries once their Sabbateanism came to light. Personally, it would not be fitting for the author of these lines to declare that neither the BAV nor the Babunas are in the right. For it is not my business to maintain close ties with political parties, foundations, or sects. Although I hold a nationalist worldview, I can state quite clearly that in the last twenty-five years of my life, I have not set foot inside the premises of any foundation or political party associated with sects. For this reason, based on the detailed information I have gathered, I believe I have assessed all documents concerning Jewish converts from an objective perspective. I can state without the slightest hesitation that, although Oktar Babuna is vilified and shunned by certain social circles, the accusations of Sabbateanism levelled against his father are absolutely true. For Cevat and Sernin Babuna, who testified against their own children in court, were unable to formally refute the allegations that they were Jewish converts, despite all insistence. From time to time, they offered verbal, token responses—

they are displaying. Since silence implies consent, the (opportunistic approaches they display), which are undoubtedly a sign of deep silence, point to the truth. These truths also lie in the fact that the Babuna family, under the guise of being Muslim, continue the Sabbatean traditions inherited from their ancestors. Dr Oktar Babuna, using the media to his advantage and leveraging his considerable influence, describes his father and mother—who accused him of losing his mind—as follows:

-. When my father first started work in Chicago, he was sacked. His English was inadequate. However, he later became a Freemason in Chicago and subsequently made the news in the papers as the 'Flying Turk'. After that, all doors were opened to him: my father is a registered Freemason at the Chicago Masonic Lodge. He brought back his white Masonic gloves as a keepsake and keeps them in a drawer in his desk in his library:

- The blood drive was also organised with the support of the Sabbateans. The main reason the blood drive generated such a wide response and saw such a high level of participation was that my family were Sabbateans. Everyone rallied to save the honour of a Sabbatean family. But as soon as it became clear that I was an uncompromising Sunni Muslim and opposed to the Sabbateans, the campaign suddenly turned against me. It is worth noting that the campaign came under scrutiny, baseless allegations of criminal activity were raised, and public opinion was turned against me all at the same time. And a fierce attack began. The Sabbateans, utilising all their resources, inciting certain sections of the press and influencing the relevant authorities, launched a counter-attack. However, the Turkish judiciary did not become a pawn in this ugly game, and the lawsuits filed with the aim of stirring up public outrage were dismissed, establishing that no criminal elements were found in the campaign or among those who contributed to its organisation.

- My father, Cevat Babuna, and my mother had made a statement that their grandchildren were not being educated: Yet which is one of the baseless allegations put forward with the aim of misleading the public. My nephew Erdem (Ertüzün) has taken a break from his studies by putting his enrolment on hold . However, as my mother and father are well aware, this is entirely due to my nephew's very serious health issues. He had a hole in his heart and underwent major surgery to reroute four of his arteries. He is still unable to continue his studies due to ongoing health problems:*

- I have always attended the best schools throughout my life and have built a career in neurosurgery, an extremely demanding profession; I am a 43-year-old Turk devoted to my faith, my sacred values and my nation. I have always acted rationally at every stage of my life; the claim that a brain surgeon has lost his own will and is being manipulated is, without a doubt, utterly absurd. Just as I was not turned into a robot whilst studying at university or practising brain surgery, so too is there no question of me being : This was nothing more than my father, who refused to accept the allegations made against him and sought to cast doubt on their veracity, attempting to exonerate himself by making counter-accusations:

- There is certainly no question of sensible people aged between 35 and 45—all of whom are extremely well-educated and enjoy a very high quality of life—being subjected to pressure and torn away from their families. After all, these people have not been torn away from their families. However, it is, of course, perfectly normal for people who have reached this age to have mapped out a path for themselves and set out into life. In fact, the opposite would be abnormal. All these claims—

* Erdem Ertüzün: He is the son of the late DYP former MP Tevfik Ertüzün and Ceyda Ertüzün. He currently lives in the same house as his uncle Oktar Babuna.

When these allegations are put forward, arguments are presented as if the individuals in question were 15- or 16-year-old youths. Such an allegation is being made against me as well. Yet I live on the floor below my parents' flat and see them constantly. This allegation,

by certain Sabbatean families to level accusations against their own children,

to make accusations against their children

: Sabatean families: whilst they do not wish their own children to practise the Islamic faith in name only, they themselves—

It seeks to ensure that people harbour different beliefs whilst appearing to be Muslim, and conceal their true faith. When this is not possible, it attempts to achieve its aims by creating a public outcry, and sees no harm in making baseless accusations against innocent people:

- In the case of the Ailen Science Research Foundation, they have attempted to mislead the public by making entirely false and misleading statements; they have put forward baseless allegations against people who have committed no crime, believing these could potentially influence the judiciary

I, too, wished to explain the true reason behind this initiative to the public in order to put a stop to this unjust behaviour.

- During my illness, your father considered my treatment to be

and that I would inevitably die, he considered my treatment in America to be utterly unnecessary. That is why, for a long

He did not wish to cover the costs of this ongoing treatment. Whilst I remained in the United States, I was forced to cover the majority of *the expenses myself throughout the lengthy treatment period. As there was no improvement at the time, I was compelled to sell the properties I owned to cover the costs of my treatment. The allegations that my assets were transferred to the group are utterly baseless and illogical. A large portion of my hospital and surgical expenses was covered through these properties.*

- If any Muslim had done what my father did, the press would likely have immediately exposed this person and lambasted him for his deviant actions and the immoral images he produced. They would have questioned his Muslim identity and made his deeds known to the public not in a supportive manner, but as a matter of shame. They would congratulate me for bringing this to light and argue that the Turkish people ought to be made aware of these truths. They would publish this man's perverse views and images as a cautionary tale and immediately warn those who had been deceived by his professed Islam. But of course, the Sabbatean press is striving with all its might to protect my father, who is a Sabbatean just like themselves. One Sabbatean watches over another very closely; this is well known: because my father...

The critics are the press, who, like my father, are Sabbateans. They are supporting their own kind: they are trying to cover up the actions of a man who holds his own beliefs and moral principles. For as my father's actions come to light, the moral standards and beliefs of the aforementioned Sabbatean press would also be exposed: Unwilling to risk this, the Sabbatean press has no hesitation whatsoever in denying the truths regarding my father's heretical beliefs and deviant lifestyle.

- My sisters are aged 44, 39, 36 and 26. As you can appreciate, people of this age who have married and started families have established themselves in life, reached certain positions and achieved a certain standard of living. Each of my sisters is a university graduate with a PhD. Each has accumulated wealth and assets, whether inherited from the family or acquired through their own marriages: My sister Ceyda Ertüzün is a wealthy woman who owns property and receives a pension from her late husband, a former Member of Parliament. None of them has any need whatsoever for financial support from anyone else, and such a thing is not even a possibility. All these allegations, Adnan Oktar and

the BAV community: "

As far as can be gathered from Dr Oktar Babuna's extremely frank and clear revelations, his parents blame not only him but also his sisters for having adopted their son's fundamentalist worldview. Consequently, this grave situation, which has become chronically intractable, has been taken all the way to the courtrooms. Whilst Oktar Babuna claims to have further evidence of his father's deviance, Cevat Babuna—who, according to his wife Sernin Hanım, has a calmer disposition—has contented himself with maintaining his silence on the matter. This is because it is well known that he previously attended conferences organised by the Science Research Foundation. Whilst Cevat Hoca, who practically sang like a nightingale when bringing up the issue of his son's deception, regards resorting to underhand methods as a means of salvation once his own failures are exposed! As far as can be seen, he is acting wisely enough not to allow the matter, which has gone off the rails, to spiral further out of control. What is important here is that Cevat Hoca's Sabbatean—The fact that this matter has been brought to light by his own sons is a very significant development. As the photographs taken with various young men were merely a form of self-defence on his part, they are of no concern to anyone else. Such behaviour was also common in the Ottoman Empire. Moreover, given that even the sultans could find no solution to the beheadings and executions of that era, who could possibly comment on the accusations made by Oktar Babuna against his father! However, the moral values and customs of Turkish society will never tolerate such depravity, regardless of a person's rank or position...

MY VERY SPECIAL INTERVIEW WITH CEVAT AND SEMİN BABUNA

Professor Cevat Babuna and his wife S ernin Babuna regarding their children's

These unfathomable allegations are truly thought-provoking. Moreover, all the children of this family are not only from an exceptionally privileged social background

and have received a high-level education. After reading and scrutinising the petitions they had sent to the Ministry of Justice on numerous occasions, I had made up my mind to meet with Cevat

Babuna. Following various exchanges between us, I finally travelled to Istanbul on Friday, 12 January 2007. The Se-

When I arrived at their apartment, the security guard met me at the door as if he had been forewarned and took me up in the lift. During our two-and-a-half-hour conversation on the ninth floor of this magnificent sea-view home in Caddebostan, Cevat and his wife Sernin B abuna were in a state of profound grief. Of course, none of this was easy. They were angry with their children. All their children, in turn, were blaming them. Because I was fully aware of the matter from start to finish

, I would have preferred all this to be kept within the family

. However, Mrs Sernin simply could not bring herself to accept the allegations of abuse made against her by her son. Cevat B abu-

However, he was quite sombre as he spoke of the accusations of Sabetayism levelled against him and revealed the inner workings of the Science Research Foundation. In his own words, he described these matters—which had become almost impossible to resolve—as follows:

'I suppose there's no need for me to introduce myself, as everyone knows me. To date, I have trained many students in the field of medicine. Just as I am known in America as the 'flying Turk', I believe I have also held important positions in Turkey. As for my son Oktar, I am his professor at the medical faculty. I also arranged for him to go to America to specialise. He is a child who has been brought up exceptionally well by both his mother and myself. Just as I provided the greatest support during his bone marrow transplant, I took him to America twice, to Ruston and Washington. I paid the 1,300 plus 1,300, that is, 2,600 dollars, for the blood transfusions here. However, his illness was progressing in a hopeless manner. When he miraculously recovered—as if by some unexpected miracle—we were overcome with joy as a family. However, once Oktar began engaging in close dialogue with Adnan Hoca's group, he started adopting a hostile attitude towards his mother and me.

– Well then, as far as I know, weren't you part of this group before?

– I only attended some of their conferences from time to time. Once I learnt the true nature of the Science Research Foundation, I didn't even set foot in their neighbourhood.

– What do you consider to be the harms?

– Even though my son claims to be a devout Muslim, this is not true. Those in Adnan Hoca's group pray only twice a day. No one can say they have any connection to the Qur'an. Because they read the translation of this holy book. A translation is not the Qur'an! Just as they do not recite the Fatiha in their devotions, they have no connection with the mosque and do not attend Friday prayers. My son told me all this before we fell out. Furthermore, the followers of this group immediately close the holy book whenever they hear the Qur'an being recited aloud.

– It is said that you have plagiarised (quoted) from Adnan Hoca's books. Is this true?

– I am a self-taught professor. How could they say such things to me, including my son?

– Are the similarities in the sentences in your book *From Science to Faith* a coincidence?

– Oktar is the one claiming those similarities.

– I do not know your son; I am merely conveying my own thoughts and views.

– Sometimes, particularly in Turkish, it is quite common for styles to be similar.

– Professor Cevat, where do the allegations that you are a Sabbatean and a molester of young men come from?

– I am certainly not a Sabbatean. As I was born in Skopje, my family origins trace back to the Kara Mustafa Pasha* madrasah in Merzifon. As for the allegations of mum-shaming and harassment, the group in the photograph you saw are my doctor friends from America. Every year, as the Class of 1950, we organise a masked ball with these friends (both men and women) in a seaside town we have chosen. Naturally, everyone wears different costumes.

– Professor, a photograph from one of the masked ball gatherings you organised has found its way into the Ministry of Justice archives via a petition sent by your son. Well, what do you have to say about that?

– As I've always said, I am the president of this group. It is only natural that I lead the way for friends coming from America every year. That gathering, I believe, took place near Edremit Küçükkuyu

* Historical sources reveal no evidence that the Babuna family belonged to the Merzifonlu Kara Mustafa Pasha complex.

It took place during the tour. At the request of my friends, I had dressed in the traditional efe costume, complete with a fez and a cepken. Mert, the son of Professor Mutlu Atagün Hamm , a doctor friend of mine working in America, and Cengiz, the son of my classmate Mrs Şahver, came over to me dressed in women's attire—a mini-skirt and lace stockings—just for a change, and kissed me on the cheeks. There's nothing wrong with that! Besides, as far as I know, Mert is
deeply devout and patriotic boy.

– Excuse me, but I don't quite understand how a young man wearing a skirt can be a nationalist. Besides, setting aside the skirts they were wearing, isn't the sight of them with their chick-like afro wigs and heavy make-up a bit odd?

– Look, every summer without fail, we hold these meetings with groups of thirty people—men and women alike—all dressed in various outfits. If all this is dismissed as mere superstition, there's no way out of it. My son says his breath smells of wine every day, but I'm a devout person. Otherwise, would I have spent years presenting programmes on science and faith on TGRT!

Meanwhile, Sernin Hanım, who had joined the conversation, showed me the book *Kadıköylüler* she was holding, emphasising that Rıza Urcun Pasha in the photograph was Dr Mutlu Atagün's father and also the grandfather of his son Mert. Essentially appearing far more active in every respect than her husband, Mrs Sernin was completely opposed to these masked balls being diverted in other directions. As our long conversation grew more intense, Cevat Hoca said the following about his son, Oktar Babuna:

– I feel sorry for my son, who, instead of being content with what I told him, speaks about his mother. All of this is a manifestation of his robotic state. He was never like this before. With his current appearance and state of mind, he speaks as the representative of a diseased mind. Without ceasing, he harps on about my Sabbateanism, and every evening before going to bed

He claims that I read the Torah regularly! It is Adnan Hoca who is making him say all this—a man who lives a life of luxury, practically like royalty, by exploiting the children of respectable families. He is a very clever man; because he runs things from behind the scenes, nobody can do a thing! Actually, contrary to what is claimed, I do not read the Torah; I read the Qur'an as well as the Bible. I see no harm in this. Since it is also a holy book, I have both the Qur'an and the Bible in my home. Instead of telling me all this, they should first take a look at themselves. You will not find a single poor soul in Adnan Hoca's group. They are all well-dressed, wealthy and highly educated people. The handsome young men here arrange for the daughters of wealthy families and bring them to Adnan Hoca as if he were a messiah descended from heaven. After staying with them until he grows bored, the Hoca offers them to his disciples through muta marriage.

– Well then, sir, why muta marriage?

– People who are trying to change the direction of Islam and who have reduced the daily prayers to two according to their own whims cannot have a 'Hoca marriage'!

– Cevat Hoca, your four daughters are also part of this group. Do your accusations not extend to them as well?

– I haven't seen or spoken to them—including my son—for eight months, and

I'm not sure. They made so many mistakes that my eldest daughter, Ceyda, joined Adnan Hoca's group after the death of her husband, Tevfik Ertüzün, a Member of Parliament. My other daughter, Hüma, was married to a very well-meaning Turkish man in America. As far as I can recall, she came to Turkey on her own in the summer of 2000. Despite all my pleas, she divorced her husband in a single hearing. Unfortunately, my four daughters, along with my son, are now part of Adnan Hoca's Science Research Foundation group. I have no idea what they do or what they get up to. It is an inescapable fact that they have caused harm to me and their mothers in every way

fact! They sold the business premises I had built in Merter in exchange for a flat and divided among all my children, squandering them in a short time. As if all this were not enough, they broke into my summer house in Silivri, took the valuable antique items there and sold them, then transferred the proceeds to Adnan Hoca's group. In the early days when my relationship with my son Oktar first soured, he called me an organ trafficker. The next morning, as if nothing had happened, he came up from the flat below (No. 8) and had his vaccination. Lives come and go, but the accusation of harassment he levelled against me and his mother has left us utterly devastated. May God forgive him, preserve his health, and restore the old Oktar. Because they are using my son just like a prisoner.

– Professor, as far as I can see, you and your son—who is currently working as a doctor—live on separate floors in the same block of flats; how is that captivity? If it were captivity in the sense that you and your wife describe, Mr Oktar, whom I have never met personally, would not be able to visit your home so freely.

– What you're saying may be true, but I still don't believe he made that decision of his own free will. He calls me a Sabbatean and a candle-snuffer. Well, if I'm a Sabbatean, what does that make him? Because he's my son. We've been deeply hurt and battered. I no longer have the strength to endure these upheavals any longer. Yet, despite everything, Mrs Sernin continues her struggle alongside her friends. In this matter, I am her greatest supporter...

As Cevat Hoca was recounting all this, he didn't even notice that the tea in his cup had gone cold. Meanwhile, the waitress, who was entering and leaving the hall at various intervals as instructed, was constantly checking the serving trays. Mrs Sernin, for her part, was ceaselessly accusing the directors of the Science Research Foundation
, saying the following:

– I, along with seven other mothers, have taken a stand against this Adnan Hoca. Whatever the circumstances, I will not back down from my cause.

– Well, who exactly are these ladies you refer to as 'mothers'?

– Let's start with Mağfiret Yanioğlu. This highly respected mother's daughter, Fulya, made accusations against her mother in court and defended Adnan Hoca. Later, Mağfiret Hanım, who wouldn't let the matter rest, somehow managed to pull her daughter out of that group. Together with the other mothers here, we will do the same.

– Well, you speak well enough, but there is a letter you sent to the Istanbul Public Prosecutor's Office on 27 April 2002. In this letter, you say, 'We congratulate, love and respect Mr Adnan Oktar because he is a shining example to the sons and daughters of the nation.' Or are these words not your own?

– Let's not get into these matters!

– Since we've raised the flag together with your close friends, there's nothing more natural than us getting involved!

– At that time, I held such views because I did not know the true nature of Adnan Oktar and his group well enough. Now, however, I do not share that view.

– Who are the other seven mothers gathered around you?

– Türkan Akyüzalp, Emel Tezyapar and Firdevs Işıldar.

Let the names I haven't mentioned remain with me.

– Madam, as far as I know, isn't Firdevs Işıldar's husband, Mr Izzet, a Sabbatean?

– That aspect doesn't interest me in the slightest. Moreover, we've decided to rescue Tülin Işıldar, the daughter of Aniann, from the quagmire she's fallen into. Of course, we haven't forgotten Ebru, the daughter of Mrs Türkan either. I, in fact, whilst preoccupied with the task of rescuing these children, Adnan Ho-

's gang, made up of 300 children from high-society families.

– But your son and your four daughters are also part of this so-called gang.

– As long as they remain there, they cannot be any different from the others in my eyes. Shall I tell you something? The educated daughters of the wealthy families here are first offered to Adnan Hoca. Those left over from the Hoca are then married off to his disciples through imam or muta marriages.

– Well, if something like that were to happen to your daughters, wouldn't you, as a mother, be heartbroken?

- '- Given that I haven't seen my son and daughter for a full eight months, all sorts of things can cross one's mind.

– Your son Oktar lives in flat number 8 on the ground floor. How is it that you haven't been able to see him?

– After our gardener, Mr Cabir, accused me of harassment regarding his eighteen-year-old son Ersan, my world was turned upside down. Nevertheless, every evening I send the finest meals to my granddaughter, who stays with him, via the maid.

– As far as I know, the gardener, Mr Cabir, works at the Sha-henk Block next to yours.

– My goodness, you seem to know everything.

– Mrs Sernin, your son Oktar claims in the petition he submitted to the Ministry of Justice that you were caught red-handed with Ersan. If you wish, you can look at the petition I brought specifically for this purpose again.

– Sir, why should I look at it? All of this is Oktar's fabrication.

– Well, why would a child you brought into the world and raised accuse you of harassment and (paedophilia), and why would he do all this?

– My wife and I did not withdraw from the lawsuits brought by the Science Research Foundation, so they all took a stand against us, including my daughters.

-'- According to what I've heard, your son Oktar followed you for days on end. On that day, after Cevat Hoca had gone to a meeting, you gave leave to the staff working under you. When Ersan came to your house, he caught you red-handed in the presence of a neighbour
caught him red-handed.

– That's not true at all! I've looked after that boy like a mother for many years.

– Well, if all this is a lie, why aren't you taking legal action?

– Can you file a lawsuit against your own family?

– Even though you said you wouldn't back down from the B AY case
yet you're keeping silent in the face of such an extraordinarily serious allegation—this raises significant contradictions in my mind.

– Perhaps! As for me, I have left my son—whom I have raised for 43 years—in God's hands.

– Are you really a Sabbatean, as your son describes you? Or have you ever attended any Mumsöndü celebrations?

– Oktar, because my maiden name is 'Ataman', he's gone and labelled me a Sabbatean. Actually, as I learnt from historians a few months ago, 'Ataman' apparently means 'leader of the Cossacks'.

– Madam, could you give a name associated with the Cossacks, given by your mother or father?

– We actually have no connection to Kazakhstan. Historians told me that my maiden name carries that meaning.

– On page 372 of Selahattin Galip's book *Dönmeler ve Dönmelik*, it is mentioned that "Atamanlar" are among the most prominent families of the Karakashis! What do you make of that?

– What can I say? Everyone writes whatever comes to mind. Look at this, Even the fancy dress balls we organised every summer with Cevat's school friends and the doctors were labelled as 'candle-snuffing'.

– Your son is the one saying this. If anyone else had said it, no one would have taken it seriously.

– Have you seen the photos from that group? We have dozens of them in our family album from the balls we've been organising for years.

– The photos of the mixed-gender groups I've seen among Turkish doctors from America and various parts of the world

are quite interesting. In the group of thirty to thirty-five people pictured in Edremit Bay, there are people aged from middle-aged and older, dressed as captains, amirs, efes, Apaches, Gypsies, pirates, chieftains, countesses, toughs, gays and in all sorts of costumes

. Of course, these images can be interpreted differently by everyone. To be honest, I haven't viewed them in a positive light either.

– Why should it be perceived differently, sir? As my husband Cevat also said, these are perfectly innocent balls that we have been organising for nearly forty-odd years. What harm could there possibly be in famous professors and doctors, whose lives are spent abroad, wearing different costumes to relieve their stress, or in some men applying make-up and wearing masks to surprise their friends? If, according to my son Oktar, this is called 'candle-snuffing', then I have nothing more to say. Adnan Hoca, with his massive frame, is ruining the lives of the daughters from the elite families he has taken into his harem. Instead of accusing my husband and me of Sabbateanism through my son and my daughters, whose minds have been turned into robots, he should account for the halal food he's been eating behind the scenes

. As long as I live, wherever this leads, I will fight Adnan Hoca to the bitter end for turning my children against me and my husband. Moreover, among these, there are

who have served in the military! I cannot understand why the state's authorised institutions do not take action.

When I looked at Cevat Babuna, who was maintaining a more reasonable demeanour despite all of Mrs Sernin's outbursts, his facial features bore the expression of inescapable sorrow. When I handed him the two signed books I had brought from Ankara, partly to lighten the somewhat tense atmosphere:

– You had previously sent me four different books of yours; if possible, let's give these to Sernin.

– Here you are, madam; I am presenting both of them to you.

– Which one would you recommend I read first?

– Atatürk's Gallery of Hearts is a book that women particularly enjoy.

– In that case, I shall read it at the first opportunity; at least it will help ease my sorrows a little.

After what could be considered a lengthy conversation with Cevat and Sernin B abuna, it was time to leave. They saw me off with genuine warmth, accompanying me all the way to the lift. When I stepped out into the garden, I was still in a state of shock. For such mind-boggling information is the sort a writer might encounter only once in half a century—or perhaps never at all. Finally, lifting my head to gaze at the 'Sernin Apartment' rising before me like a white swan, I found myself wishing that all people could be

. Later, whilst walking along the Caddebostan coastal road in a daze,

, I couldn't help but wonder: do Cevat and Sernin Babuna, who ceaselessly blame their children, bear no blame whatsoever for the situation having reached this point? As I understand it, whatever the circumstances, fathers and mothers are there for their children. The decision on this matter is yours, dear readers...

THE IŞILDAR FAMILY AND TÜLİN IŞILDAR'S CONFESSIONS

The well-known businessman İzzet and his wife Firdevs Işıldar are Sabateans of Karakaşi origin. Their daughter Tülin (Işıldar) Marangozoğlu has been

She was experiencing great distress, particularly due to her disagreements with her father. Because of her inclinations towards nationalism and spiritual values, she could not bring herself to accept her family members' Sabbatean leanings. The fact that his father and mother regularly read the Torah, celebrated Jewish holidays whilst appearing to be Muslim in public, and the resulting rift with his sister Tülin Hanım were the main factors behind this. Firdevs Işıldar is a close friend of Sernin Babuna, who is originally from the Karakaşi community of Thessaloniki. Izzet Işıldar, meanwhile, is one of the owners of Işılplast Plastik Sanayi ve Ticaret A.Ş. However, this individual generally does what every Jew does

by evading such large sums of tax, he was constantly causing the state to suffer losses.

His daughter, Tülin Hanım, unable to endure these circumstances any longer, was compelled to report her father's shady dealings. Izzet Bey, who had repeatedly threatened his daughter for failing to adhere to Sabbatean traditions

, Izzet Bey was, in a sense, paying dearly for the pressure and harassment he had inflicted. Although her parents constantly insulted and threatened her, Tülin Işıldar fulfilled her duty as an honest citizen by submitting a petition to the relevant authorities, stating:

"To the Office of the Ministry of Justice

I, Tülin (Işıldar) Marangozoğlu, following a raid carried out by the Ministry of Finance, in the case opened at Istanbul 6th Criminal Court of First Instance—

I am the daughter of İzzet Işldar, the majority shareholder of 1şıldar Plastik San. ve Tic. A.Ş., which is a party to cases numbered 200611235 and 1236 currently pending before the Court of Appeal.

During a raid conducted by the Ministry of Finance on my father's factory and office in June 2004, it was revealed that 1şılp-last Plastik San. ve Tic. A.Ş., of which my father was the owner, had evaded a substantial amount of tax from the state: The documents relating to this tax evasion, of which I had been unaware until that date, were seized during that search:

As a law-abiding, patriotic citizen who respects the state and the law, I do not condone the actions of my father and his partners. I feel ashamed of what they have done 'on their behalf'. For this reason, I am setting out below certain matters for your information which may be of use to your Ministry in taking appropriate measures regarding this matter:

As soon as the names of the officials who would be conducting the investigation became known during the preliminary inquiry, my father, İzzet Işıldar, began looking for ways to approach these officials;

I heard from several different sources that, for this purpose, a financial adviser—said to have the surname 'Kaya' and who was a close friend of one of the tax inspectors conducting the audit—was hired at the factory, and that he would use this opportunity to try to have the fine reduced.

I have also heard from family members that my father and his partners planned to use the technique of contacting state officials through intermediaries even during the trial phase, and that for this purpose,

. Regarding this matter, my mother (Firdevs Işıldar) told me over the phone that my father, İzzet Işıldar,

, that they would involve certain individuals from Erzincan, and that they had reached an agreement with a Member of Parliament in exchange for money, and that through this method they would have the tax cases being heard at the Istanbul No. 6 Tax Court dismissed and thus avoid punishment.

Shortly after these discussions, the 6th Istanbul Tax Court had lifted the interim injunction against Işılplast A.Ş., despite the fact that a tax penalty of 25 trillion TL had been imposed by the Ministry of Finance: , had lifted the interim injunction against Işılplast A.Ş.: My family claims, through my father's close associates, that Işılplast's 25 trillion lira tax debt will be covered, and that the lifting of the injunction is the first step in this process. Although Işılplast A.Ş.'s extremely serious act of tax evasion is a matter of significant public interest, it has not yet been reported in the press due to my father's interventions. Certain media executives with whom my father has close ties are specifically preventing this incident from being reported in the press. In this way, they believe that the tax court judges will not hesitate to lift the tax penalty.

My father has always claimed to have many acquaintances within the state bureaucracy. Should these individuals intervene to pervert the course of justice and succeed, the damage to our state will not be limited to a financial loss of 25 trillion; the perception that such actions go unpunished will spread, thereby encouraging criminal behaviour. My father believes that these actions bring the Işıldar name into disrepute—
"I cannot accept that they have deprived thousands of orphans and the poor of their rightful share and spent this money on gambling in Cyprus and elsewhere. As a nationalist and a man of deep religious conviction, I cannot bring myself to tolerate such behaviour; therefore, I felt it necessary to bring this matter to your attention, Mr Minister. I respectfully submit this for your information."

26 October 2006

Tülin (Işıldar) Marangozoğlu

All these revelations stem from the fact that Sabbatean families keep their children, who are drawn to a nationalist worldview, under threat and pressure. Although Tülin Işıldar may be viewed as unjust by certain intellectual circles for reporting her father, her mother, Firdevs Hanım, repeatedly accusing her daughter in court hearings was simply beyond comprehension. If their beloved daughters had lived as they wished, participating in the Sabbatean traditions of Shabbat, Purim, Passover and the Feast of the Lamb, and occasionally attending the Neve Shalom Synagogue, there would have been no problem. The fact that all these events turned into an intractable situation within the family is due to the Jewish converts—

one by one, they are being exposed for living a life of luxury by evading exorbitant taxes

It raises the issue. If Izzet Işıldar alone is evading twenty-five trillion in taxes, just imagine the rest. How have these people, who until just yesterday were doing ordinary jobs like street vending and assembly work, come to possess such vast fortunes? It is truly impossible not to be astonished! As the daughter of a Jewish-convert family, Mrs Tülin, who turned to nationalism and harboured exceptionally honest sentiments, did what was necessary for the nation's interests, however much of a traitor she may have been in the eyes of her unscrupulous father. Since this petition has reached as far as the Ministry of Justice, the next step lies with the relevant authorities regarding the transfer of the confirmed fine to the Treasury. After all, this money would have been spent on the ongoing roulette games in the casinos of luxury hotels in Cyprus and other countries, as well as at masked balls in the world of high society. At the very least, whether it is spent wisely or not, once it enters the state coffers, we, as citizens of this country, will consider ourselves fortunate.

My discussion in Parliament with AKP MP Alaattin Büyükkaya regarding the allegations of Sabbateanism levelled against him

I first heard the name of Alaattin Büyükkaya, who was born in Tokat in 1950, when he was appointed as the Founding Provincial Chairman of the AKP in Istanbul during the summer of 2002. However, following his election as a Member of Parliament on 3 November, rumours began to circulate in political circles, whispered by certain circles who knew him well that he was a 'convert to Judaism'. In particular, the hawkish faction of the nationalist-minded group that forms the AKP's foundation (perhaps out of their own resentment) were bringing this matter up on every platform. Not a single word of rebuttal came from the newly appointed government ministers. It seemed they did not wish to wear themselves out at the very start of their tenure and believed that silence was the most sensible course of action. Naturally, as a researcher and writer, I set about investigating Alaattin Büyükkaya from every angle. Although I had gathered a great deal of detailed information about him, engaging in a direct exchange of views with him was, from the perspective of my unwavering principles, the most appropriate course of action. For, in my view, it was not the right approach to criticise a person by relying on hearsay and imaginary characterisations, as some (gentlemen) who write from their desks tend to do. Finally, on Friday, 9 November 2007, during the face-to-face meeting I had with him in his office at the Parliament, I can say that we discussed everything in great detail. In fact, I arrived at my appointment at fifteen minutes past the hour

I had arrived and was waiting in the secretarial office. I am not exaggerating in the slightest; although I am not a public figure, certain officials—including the secretaries of MPs from the ruling party—who had apparently heard of my visit in advance showed great interest in me. In fact, when one of the technical staff mentioned that he'd brought a copy of my book *Turkey's Great Freemasons*, published eight years earlier, from home to have it signed, I was deeply moved. Although this young man had an extremely polite demeanour, he was so bold in his behaviour that his statement, "We learn the truths about those who govern us from your books," highlighted the extraordinary developments taking place under the roof of Parliament. When my appointment time arrived and I entered Alaattin Büyükkaya's office, I was greeted with the utmost warmth and genuine interest—I went. After a brief exchange of pleasantries and a chat over tea and coffee, we got straight to the main topic. Whilst my interlocutor was trying to explain his life story in great detail, I began to ask the questions I had prepared in my mind:

– Mr Büyükkaya, although you were born in Tokat, is it true that your family origins trace back to Thessaloniki?

– Yes, that's correct! My ancestors went from Karaman to Thessaloniki as military governors during the time of Orhan Gazi and settled there.

– Sir, such a thing is impossible!

– Why wouldn't it be possible? Because no one knows my family tree better than I do.

– I am assessing the matter from the perspective of historical sources. To begin with, in the years you mentioned—that is, the 1320s—Karaman and Thessaloniki did not belong to the Ottomans! Therefore, the idea that your ancestors went to Thessaloniki as uçbeys is highly unlikely. For it was Mehmed Karaman who was taken by Fatih Suleiman conquered Karaman in 1466. However, it was only after that date that uçbeys from Karaman began to be sent to the Balkan countries.

– From what I have been told, I know that my ancestors went to Thessaloniki as uçbeys during the time of Orhan Gazi.

– Sir, this matter is not satisfactory from my point of view. According to historical documents, the Ottoman Empire, which had not yet overcome the growing pains of its formative years, was at that time merely in the process of pulling itself together. You will agree that in history, the month, year, time and place are of great importance. It is a well-known fact that, although your elders may or may not have gone to Karaman as a uçbey, your family is from Thessaloniki.

– I say without hesitation that I am from Thessaloniki. My grandfathers, Celil and Selahaddin Efendi, brought my father and mother with them and came to Turkey during the 1924 population exchange. We were first settled in Ordu, Niksar, Reşadiye and later in the centre of Tokat. Our other relatives, however, are in Yozgat Akdağmadeni and Çorum

We meet up with them whenever we get the chance. Lütfuilah Kayalar, a former minister from Yozgat, is also a relative on my father's side.

– So, where does the idea that one of your grandfathers was called 'Hayim' come from?

– These are complete fabrications. As for my father, Mustafa Bey, he spent the rest of his life tending to small-scale vineyards and vegetable gardens on the land the state had granted him in the outskirts of Tokat

When he died on 3 December 1969, I was studying engineering. Under these circumstances, I had to work. Without delay, I transferred my registration

Faculty of Economics' evening programme. Later, I brought my mother to live with me. However, I never severed my ties with Tokat. My residence registration is still there.

– Mr Büyükkaya, you told me that your family is from Thessaloniki. If I were to add the village of Kayalar (Kayı) to that, I suppose you wouldn't object?

– Why should I object? All my ancestors lived in this village, some thirty kilometres from Thessaloniki, until they came to Turkey.

– As you know, in Thessaloniki—a cosmopolitan city during the Ottoman period—it was quite difficult to distinguish who was Muslim and who was Jewish. However, historical sources confirm that Kayı Village was, without exception, a Jewish settlement!

– I cannot agree with this. Because my ancestors' roots lie in Karaman. That is why I am a nationalist Anatolian.

– I am going to ask you something very specific here. As an active Member of Parliament for the ruling party currently governing the country, I trust you will give me the correct answer to this question. As a nationalist Anatolian person— Doesn't the fact that, despite your claims, your son attended the Feyziye Schools founded by Jewish converts present any contradiction in your worldview?

– Let's not go into these matters!

– Let's do, sir, for the vast majority of the administrators at this school have been of Sabbatean origin from the past to the present. In such an educational institution, the presence of Anatolian people—and more importantly, the very notion of nationalism—is nowhere to be found.

– Yes, my son graduated from the school affiliated with the Feyziye Schools (Işık High School). What's the problem with that? Since Turkey is a social state governed by the rule of law, anyone is free to study wherever they wish:
I find it utterly pointless that educational institutions in such a powerful position should be used as political fodder.

– As a writer, I have no need for political material!
However, everyone knows that this school was founded by Jewish converts.

– I am not expressing these views from your perspective. All the negativity directed at me is being stirred up by Necmettin Erbakan and the National View supporters.

– Please believe me with all your heart that, although I have lived in Ankara for thirty-five years, I have never once seen Erbakan. Nor do I endorse his political or economic views. Furthermore, by acknowledging that your son attended the Feyziye Schools, I have already received the necessary message from you. I thank you very much for your sincerity on this matter. However, there is one thing that has been on my mind. You say that the accusations of Jewish conversion against you were made by the National View supporters. But did you not begin your first post on the Prime Minister's Inspection and Audit Board during Erbakan's term in the 1970s?

– Yes, I began during his time as Deputy Prime Minister. Later, I was removed from my post by CHP ministers, the Köprülüler (under police pressure). Please believe me wholeheartedly when I say this: Erbakan, now over eighty years old, is mercilessly slandering me and our government with accusations targeting our ancestral roots. He is such a corrupt man, always chasing political ambition!

– That aspect of the matter does not concern me. Moreover, the matter of the school your son attended is no lie!

– Such things cannot be valid criteria.

– It varies from person to person. Personally, as a man with a nationalist worldview, I would not send my son to schools founded by Jews. Besides, they wouldn't accept him anyway.

– All MHP members hold very strong views on these matters.

– Mr Büyükkaya, I am not an MHP member, but a devout Turkish nationalist. Moreover, I do not support Devlet Bahçeli at all. Because, where he is, nationalism cannot be practised. As for themselves, by origin—

, just as his brother Servet Bahçeli's children are named Bülent and Rahşan.

– I'm hearing this from you for the first time.

– Sir, in the course of our friendly chat, we've strayed from the subject a little without realising it. To return to you, may God grant you even more, but what is the reason for this tremendous rise?

– After graduating from the Faculty of Economics in Istanbul, I
and France. As I explained a moment ago, after being relieved of my duties at the Prime Minister's Office, I moved into the private sector. Whilst serving as general manager at AK Insurance, I founded the Association of Businessmen from Rumelia and subsequently established Merkez Insurance.

– As far as I am aware, you are the owner of Merkez Sigorta and a member of the Board of Directors of TÜSİAD (the Employers' Association). Does your role as a Member of Parliament, which you have held for two terms, interfere with your business life?

– I am trying to manage all of this with my teams.

– Well, regarding Aydın Doğan; are you upset that he did not defend you sufficiently against the allegations concerning your Sabbateanism?

– I have had my grievances, but I am not resentful. Because in business life, one cannot simply cut ties with things overnight. Moreover, at TÜSİAD, we are working together with his daughter, Arzuhan Hanım. I had expected Mr Aydın to state in his own publications that 'Alaattin Büyükkaya is not a Sabbatean'. But he did not do so. That is why I harbour some regrets. What else can I say! Furthermore, there are certain trigger-happy writers within the cartel media. I know that some of them
I know that some of them have written books whilst receiving money from French intelligence.

– Personally, I don't take what you're saying to heart. Because I have nothing to do with the cartel media, and there's no question of anyone interfering with my books. I've never been keen on teamwork and always prefer to work alone. The idea of taking money from someone to write commissioned pieces doesn't even cross my mind. Actually, I—

like me, who keep their distance from the world's luxuries, have no other aim than to convey their thoughts to their readers.

– Do not misunderstand me. If I harboured any prejudice against you, we would not be speaking here at this moment. I trust you are well aware, from the trigger-happy writers in the cartel media, exactly whom I am referring to with my words.

– Sir, I have never spoken in code or euphemisms throughout my life. That is why I am not in the least concerned with those writers who spin vague, ambiguous tales containing secrecy in their thoughts. I would never write anything in my book that differs from what I have said here. Because, from the perspective of my character, trustworthiness and moral values are of the utmost importance to the reader. Furthermore, the fact that you have kept four signed copies of my book on your desk for about a week is one of the significant messages conveyed to an author. You may be assured that I will write the truth about you.

– I think I've told you my life story from start to finish as best I can. I'm due to attend the Budget Committee meeting shortly.

– Sir, I must say, however, that I cannot claim to be entirely satisfied on certain matters. In particular, the matter of Selanik Kayı Village and your son's attendance at the Feyziye Schools raises distinct concerns in my mind. For this educational institution, belonging to Jewish converts, constitutes a genuine threat to Turkey.

– As far as I understand, you have fixated on this matter, but I do not feel uncomfortable about my son receiving an education at such a well-equipped school.

– If you personally have no qualms, then there is nothing more to be said. However, can you confirm that the Feyziye Schools do not belong to Jewish converts and that there are no Sabbatean teachers at this school?

– I haven't looked into its founding date. However, it is merely said to be a school belonging to the Sabbateans.

– Sir, the founders of the Feyzi-ye Schools, which began teaching in Thessaloniki in 1885, were all Jewish converts, foremost among them Şemsi Efendi. When this school moved to Istanbul in the 1920s, it was run by Sabbatean headteachers such as Nakiye Elgün, Seniha Nafiz, Eşref Binzet and Sacit Öncel, and the student body consisted almost entirely of Greek, Jewish and other converts.

– As the matters you have raised do not fall within my area of expertise, I cannot comment on them. After all, I am a Doctor of Economics.

-I am well aware of that aspect of your work. Nevertheless, I would like to thank you for taking the time to speak with me.

– I thank you as well."

In our interview with Dr Alaattin Büyükkaya, an AKP MP for Istanbul, which lasted approximately an hour and a half, I cannot say that I was entirely satisfied with certain points (as I also in the course of our conversation), I cannot say that I was entirely satisfied. However, I trust that you, our valued readers, have taken the necessary messages from the dialogue . As I was leaving the Turkish Grand , as well as by the secretaries and advisers of the other MPs who saw me off at the exit of 'B' gate, I would like you to know that I received a great deal of attention. In fact, before I even stepped outside, a group of eight or ten people asked me to write a list of their books and sign them as soon as possible and send them. Later, when two officials who had accompanied me to the Dikmen Gate of Parliament tried to kiss my hand , but as I am not accustomed to such things (feeling rather embarrassed), I simply let them do so. As they waved to me warmly, they said, "Write more about who is governing us! Because as a nation, we need this." ..

* I personally sent 36 signed copies of the book, free of charge, to the staff and parliamentary secretaries of the ruling AKP party at their addresses.

THE SABBATEAN MINISTERS AND PARLIAMENTARIANS OF THE REPUBLIC OF TURKEY

As I write these lines, I am overcome by a sorrow that defies description; my heart aches in the truest sense of the word. From the founding of the Republic of Turkey to the present day, who has come and gone through this complex political arena? Upon carefully examining the parliamentary archives, it is distressing to note that the number of parliamentarians of Armenian, Jewish, Greek and Sabbatean origin was particularly high during the Ismet Inönü era. The reign of those who, amongst them, shaped Turkey's destiny and brought their own supporters into key positions and posts cannot be justified in any period of history. However, despite having tracked this situation for years, from the most carefree days of my youth right up to the mature phase of my life as I approach sixty, it is astonishing that the flow of these people coming from across the water shows no sign of abating! As far as I can observe, as long as those in power continue to govern our country with such short-sighted policies, there seems to be no end in sight. Believe me, there came a moment when, following my sorrow, I was seized by a fit of laughter, and I wondered, 'Am I perhaps losing my mind?'

Whenever I found myself falling into a void, I would quickly pull myself together and regain control, but then I grew bored and gave up. Far from merely scrutinising non-Muslim and Sabbatean parliamentarians aside, the more I delved into the depths of detailed research and wrote, the more I realised that, however much one might wish it, there is no end to this trauma. It is as if the National Leader İsmet İnönü, who governed the country with the lawless system of the single-party era, is the only one to blame, whilst the others are entirely blameless? Of course, they too have glaring, unforgivable faults! However, the imitation of the narrow-minded statism of the İnönü years within

In addition to the party leaders' admiration for foreigners, and beyond the MPs of Armenian,* Jewish and Greek origin, the Sabbateans present a situation that is truly astonishing and baffling. Moreover, I had previously addressed the issue of non-Muslim MPs in a book I wrote. Now, however, having delved into the world of Jewish converts through my careful and meticulous research, I find myself unable to extricate myself from this abyss, however much I might wish to. I have not hesitated to include in these pages those I have selected as examples, nor those distinguished figures who have influenced the fate of my country and assumed important roles.

I can say without hesitation that in my philosophy, there isabsolutely no place for lies, deceit,
or using code-named or cryptic aliases. I simply do not bring up topics I do not believe in. Unlike some, I do not use the well-known cartel media—which is known to be populated by Freemasons and
Sabbateans, and churning out half-truths alongside imaginary conspiracy theories by calling them 'Master I, Master II' is not my style. Well, quoting from three or five books is one thing, but quoting from hundreds of books simply doesn't sit right with me. More importantly, skirting around the Sabbateans in the communist world in a veiled manner,
and dismissing anything outside one's own 'patent' as rubbish—these are things
. From here, I ask that 'Master' friend;

If you cannot write about the Jewish backgrounds of well-known left-wing figures such as Nazım Hikmet, Abdi İpekçi, Sıddık Sami Onar, Rahşan Ecevit, Şükru Sina Gürel and Nermin Abadan Unat, it means you are clearly taking sides

.

Although I am personally a nationalist, just as I have compiled a list of those I consider harmful to this nation, and since I have never been bound to any particular group throughout my life, from my perspective, there is no difference between right-wing and left-wing. I must give an example of this immediately—

'I had brought up the details of MPs of Armenian, Jewish and Greek origin in my book on non-Muslims. The sixth edition of this book is complete, and the seventh is in the final stages of completion.

Just as I have brought up the Jewish background of Nazım Hikmet, İsmail Cem and Rahşan Ecevit, I have also explicitly named Emin Kalafat—a Sabbatean minister from the Democratic Party era—along with MP Agah Erozan and other state officials from their school of thought. Since deciphering codes and conspiracy theories are as far removed from me as the mountains, rather than bothering with a few hapless Sabbateans, I take pride in exposing the two-faced converts who have been sucking the blood of my people for years. Should any of the distinguished individuals reading this have objections, the courts of the Republic of Turkey stand open to them all. I still do not believe they will deny their own lineage. If they say, 'No, I am not that person,' then the documents will speak for themselves. I have not included in the pages of this book the names of many who listed their knowledge of Hebrew, Serbian, Armenian, Bulgarian and Greek in their personal files, out of a sense of shame. Yet they have carried out their duties in the Turkish Parliament without a shred of shame, as it suited them. It is easy to pick on ordinary citizens, but—

I am well aware that it is difficult to gauge the calibre of the so-called illustrious Sabbatean parliamentarians. As a result of my long-standing research, I have archived these individuals with a careful perspective, without leaving room for errors that might raise doubts in people's minds; since I did not choose them, if there are those among the living whose peace of mind is disturbed by the exposure of their true nature (including their close family members), they may take the necessary action as long as they have the strength and will to do so. First, on behalf of the noble people of my country in the lands where I live, I shall do my duty; the rest is in God's hands. Now, in chronological order, I present this group of Sabbatean parliamentarians to you, my esteemed readers, free from the influence of any institution or organisation.

Celal Sahir Erozan: Born in Istanbul in 1885, educator, writer, CHP MP for Zonguldak in the 4th and 5th terms. Father of Berin Nadi, a shareholder of the Cumhuriyet newspaper, and of Nadir Nadi

He is his father-in-law. Celal Sahir, a close friend of İsmet İnönü, was also among the confidants of Yunus Nadi Abahoğlu, the greatest embezzler of his time. The fact that these men acted as standard-bearers for the 'blue oligarchy' cannot be overlooked at any point in history. These Sabbateans, appearing under the guise of a so-called socialist umbrella, are all in cahoots with one another. At Babıali, it was Celal Sahir who was consulted regarding which journalist would be hired or dismissed due to the negative opinion pieces they had written. This individual, a staunch Sabbatean, was in complete agreement with Ahmet Emin Yalınan and Sabiha Sertel, who came from his own school of thought, on every matter.

Although Celal Sahir served two terms in Parliament as a member of the Republican People's Party, his cousin Agah Erozan, from Mudanya, was elected as a Member of Parliament for three terms from the Democratic Party. As I have noted in the contents of my book, Agah Bey, who memorised the Qur'an, was one of those who lived according to both Islamic and Sabbatean traditions. In stark contrast, Celal Sahir, without ever compromising on his Jewish beliefs throughout his life, stood out as one of the regular attendees of the Nev ve Şalom Synagogue.

Nazım Poroy: Born in 1884, Poroy completed his primary and secondary education in his birthplace, Thessaloniki. Later, at the request of his father, İzzet Efendi, he went to France and graduated from the Paris Faculty of Law. Poroy, who practised as a lawyer in Istanbul for many years, was elected as a member of parliament in the fourth legislative term (1931) as a Republican People's Party candidate from Tokat, a place he had never visited in his life until the day he entered Parliament. At the end of his four-year term, he served as a Member of Parliament for Tokat for a total of eighteen years, spanning the 5th, 6th, 7th and 8th terms, under İsmet İnönü's quota. It is confirmed by those who lived through that time that, apart from election periods, he never visited the constituency for which he was elected. A devout Sabbatean who recited the Torah and Hebrew prayers, Nazım Poroy, throughout his life, with his Jewish conversion

He maintained close ties with Ahmet Emin Yalınan, the owner of the Vatan newspaper. During his tenure as a member of the Mixed Arbitration Court representing the Turkish minority, acting in his capacity as a parliamentarian, he facilitated the arrival of the rotary presses for Ahmet Emin Yalınan's Vatan newspaper in Turkey by acting as an intermediary for the Jewish Pulliam family. To those who might object to this, I recommend asking Alp Yalman, the former president of Galatasaray Club, how the matter unfolded. He knows better than anyone else how and under what conditions his uncle's newspaper was established. In truth, as all Sabbateans harbour a secret animosity towards Turks, they live in harmony with one another despite minor disagreements among themselves. Poroy, who retired from political life following the Democratic Party's overwhelming victory in the 1950 elections, passed away in Istanbul on 16 April 1957.

Sami Erkman: Born in 1883 in Ioannina, Erkman, despite being a graduate of the Military Academy, left the army to engage in cooperative and agricultural work. Over time, he rose to the position of party inspector within the CHP and, on İnönü's instructions, was elected as the Member of Parliament for Kastamonu in the 5th term and for Tunceli in the 6th term (1939); like other Sabbateans, he was obliged to visit the regions under his responsibility as often as necessary. Even if he did not visit, it made no difference. This was because the vast majority of MPs were appointed by the central government in much the same way as civil servants.

Although Sami Erkman took care not to reveal his true nature, his father, Nezir Efendi, was among the most devoted disciples of Cavid Bey, the former Minister of Finance who was regarded as the spiritual leader of the Sabbateans. This remarkable and striking situation can be observed in Cavid Bey's memoirs. Those who have doubts may read the memoirs of this distinguished gentleman, the former director of the Feyziye Schools.

Cabir Selek: Born in Istanbul in 1907, Selek and his father Sezai Bey were Jewish converts belonging to the Kapancılar branch. Originally

Selaniidi, this family adopted the surname 'Selek' in 1934. Sabahattin Selek, MP for Arlkara from Erbaa; Cemal Hakkı Selek, MP for İzmir from Kuşada; and Hulusi Naci Selek, Bar Association Representative and Member of the Constituent Assembly in 1961, have absolutely no connection whatsoever with these Sabbateans. As these names share only a surname similarity, they must not be confused with one another.

Cabir Selek, known for his conservative Jewish upbringing, graduated from the commercial department of the Feyziye Schools. It is evident from his marks in the archive records that he was among the most successful pupils at this school during the period when Nakiye Elgün was headmistress. Selek, who worked for many years in banking and as Director of Foreign Exchange at the Central Bank, was elected as the Member of Parliament for Gümüşhane from the Republican People's Party in the 7th term (1943). Cabir Selek, who made significant donations to the Feyziye Schools throughout his life, is buried alongside his father, Sezai Bey, in the Üsküdar Bülbülderesi Cemetery, which is associated with Jewish converts.

Razi Soyer: Haki Efendi, originally from Thessaloniki, moved to İzmir with his family in 1879 and settled in the Jewish quarter of Karataş. Razi Soyer, the family's third child, was born in 1881 in this typical Ottoman city, home to people of all nationalities. His father, Haki Efendi,
He was a prominent member of the Karakaş sect. Having graduated from the Higher School of Engineering, Soyer held various posts for many years within the Directorate of Railway and Port Construction, which was under the Ministry of Transport. He was elected as the Urfa MP for the Republican People's Party in the 7th and 8th terms, including the 6th by-election. Just like his fellow Sabbatean coreligionists, he entered Parliament as a representative of a province he had never even seen in his life and served for ten years. Of course, with National Leader İsmet İnönü at the helm, the people he wanted were hand-picked and elected as MPs from designated constituencies. As for democracy, forget it! Just as the people of the existing provinces could not put forward their own candidates and were too afraid to speak out,

Everything was carried out exactly as the last dictator wished. Given that Razi Soyer, the son of Haki Efendi from Thessaloniki, was a mere puppet in this farce, who on earth could you complain to? If the country was run by such people and their ilk during the single-party era, then there is simply nothing more to be said.

Tevfik Kamil Koperler: Born in Thessaloniki in 1889, graduate of the School of Political Science and the Faculty of Law at the University of Paris ( ), , Ambassador to , Ministry of Foreign Affairs

, Second by-election, Third Term Member of Parliament for Istanbul for the Republican People's Party. The Koper family's father, Kamil Efendi, is known to have been a Sabbatean affiliated with the Karaite community. Following the 1960 coup

, he joined the ranks of Osman Bölükbaşı's Republican Peasants' Party

The Koper family, who joined their ranks, were among the staunchest opponents of Menderes. When Mehmet Altınsoy was elected as a member of the Constituent Assembly on 6 January 1961 on the instructions of the coup plotters, he shared the same benches in the Grand National Assembly of Turkey with so-called 'nationalists' such as Kadircan Kaflı and Ahmet Tahtakılıç. In reality, these gentlemen,

had dismissed the Koppers years earlier whilst serving as Undersecretary of the Ministry of Foreign Affairs, and had begun delivering nationalist speeches under the shadow of the coup plotters alongside their Sabbatean friends. Of course,

this was all just them talking to themselves. 25 October

By the time their terms in Parliament came to an end in 1961, Menderes had been hanged on İmralı about a month earlier, and these gentlemen had never managed to rise above the status of pawns. If you ask Mehmet Altınsoy, he recalls that his friend Koper was from Thessaloniki, but he did not know

origins. Well, after all, such a sharp memory is only fitting for our distinguished

state dignitary. Had it not suited him, would he have come from Istanbul in 1989 with a thousand

reluctance, and take on such a difficult post as Mayor of Ankara, a role no one else would accept!

Following his brief tenure as a member of the Constituent Assembly, Tevfik Kamil Koperler taught Constitutional Law

. However, his advanced age prevented him from carrying out his duties actively. Finally, eight months after taking up this post, Koperler passed away in Istanbul on 18 December 1964. As the Üsküdar Bülbül-deresi Cemetery was full, the burial was carried out at the Zincirlikuyu Cemetery in accordance with Muslim traditions, as is generally the preference of all Sabbateans.

Prof. Dr. Mehmet Emin Erkul: Born in Sertice in 1883, Erkul began practising as a private doctor in Istanbul after graduating from medical school. His father, Yahya Efendi, was not only among the followers of the Kapancılar sect but also maintained close ties with Cavid Bey, the spiritual leader of the Karakaşis, a former Minister of Finance and Director of the Feyziye Schools. They would often attend the Neve Shalom Synagogue in Şişhane together on Jewish holy days. On 23 April 1920, following the opening of the National Assembly, Erkul was elected as a Member of Parliament for the first term from Bursa on the instructions of Mustafa Kemal; as a medical doctor, he attracted considerable attention amongst his colleagues. However, over time, as a chill set in between Mustafa Kemal and the Jewish convert Halide Edip and her husband Adnan (Adıvar), who were of Romani descent, Dr Erkul—who had been close friends with them—began to lose his popularity. The founders of the National Assembly viewed these Sabbateans, who were already displaying covertly oppositional behaviour even before the name of the country's regime had been determined, with suspicion. Although Health Minister Dr Adnan (Adıvar) continued in his post, he was still walking on eggshells. Although the Adivars, husband and wife, did not see eye to eye with Mustafa Kemal, they managed the situation by clinging to the memory of their old friendship from the days of the National Struggle. Halide Edip, in particular, protected Dr Erkul in every way due to the religious bond between them, whilst Mustafa Kemal and the other MPs were far from pleased with this situation. In July 1923, when the MPs for the second legislative term were being selected, the exclusion of Mehmet Emin Erkul from the list meant that everything

It had come to an end of its own accord. The Sabbatean doctor, who showed no reaction to this situation, settled in Bursa—where the majority of his relatives lived—without any delay, leaving Ankara. Shortly after being appointed to the Health Directorate, he served as a member of the Provincial General Assembly for many years. As he had come to embrace his profession and was not keen on politics, he became a professor in 1932. Erkul, who passed away on 3 June 1964 at the age of seventy-nine, was buried in Bursa according to Islamic tradition; however, his father, Yahya Efendi, is buried in the Üsküdar Bülbülderesi cemetery, which is regarded almost as a sanctuary by Jewish converts.

Resai Erişken: Born in İzmir in 1882, Erişken was the son of Vasıf Bey of the Karakaşi family of Thessaloniki. His father's close kinship with Ulya Hanım, the wife of Osman Kibar, the former Mayor of İzmir, cannot be overlooked. For the Karakaşis, whatever the circumstances, remain bound by close ties of friendship. Another mystery regarding Resai Bey is that, although his personal file in Parliament states he is a 'Law' graduate, it is unclear which faculty he actually graduated from. However, it is known that he served as director of the Tariff Department at the Monopolies (Tekel) in Izmir and practised as a barrister.

Resai Erişken had had the opportunity to meet the leaders of the People's Party as a lawyer, particularly during the trials of the pashas in Izmir (1926) before the Courts of Independence. This situation drew him closer to politics with each passing day. Eventually, when a seat was made available for him in the by-elections of the fourth term, Erişken was elected as a Member of Parliament for Tokat; even he could scarcely believe such a done deal. In truth, Tokat is an unlucky province in this regard. If one were to take a closer look, at every opening of a constituency, figures such as Nazım Poray from Thessaloniki, Hasip Ahmet Aytuna from Vidin, and another Thessaloniki-Sıtkı Üke from Vidin, and Halit Nazmi Keşmir from İhradı
have been elected as MPs from our city. Of course, it is impossible to make sense of such a flawed practice! In the subsequent periods, V.

VI and VII, Resai Erişken was appointed as a Member of Parliament from Tokat

, no one would recognise him.

Because during the single-party era, the National Leader İsmet İnönü had so decreed, and these Sabbateans came to have a say in the governance of the people of Anatolia. Given that the system operated in this way back then, what else can we do but say: 'Shame on those who refused to allow the true Turkish people into Parliament!' ..

Yahya Sezai Uzay: He was born in 1879 in Birsava, within the borders of Macedonia. His father, Davut Efendi, was a rabbi serving in the synagogue of the district where he resided, affiliated with the Osman Baba dervish lodge—

and served as a rabbi at the synagogue in his district. In the 1903 academic year—

After graduating from the School of Political Science, Uzay served first as a district governor and subsequently as governor of Giresun, Yozgat, Trabzon and Eskişehir, in that order. Following his transfer to the central administration, he served as an Inspector of the School of Political Science for three years. During the single-party era, senior bureaucrats were generally in favour, and the vast majority of them had the opportunity to enter Parliament whilst holding public office. During his time as a governor

, Yahya

Sezai Uzay, who established cordial relations with CHP officials during his time as governor,

. Although his appointment to the Ministry of the Interior was briefly under consideration, due to personal reasons with Prime Minister Refik Saydam

However, as he was at odds with the ruling party, this ambition came to nothing. In the multi-party elections held for the first time during the 8th term (1946), Balıkesir, he failed to secure enough votes against the Democratic Party to enter Parliament. For these Sabatean MPs, who had failed to serve the public for years, were compelled to withdraw from the political stage as if being driven out, having received the deserved punishment from the citizens amidst the winds of freedom blowing with the dawn of democratic life.

Esat Sagay: Born in Thessaloniki in 1874, Sagay's father, Yasef (Yusuf) Efendi, was a Sabbatean belonging to the Karaite sect. Having completed his primary and secondary education, he graduated from the Military Academy and served as a tutor to Cemil Hoşcan, the Member of Parliament for Bolu, during his final year. Having held positions such as Director of the Military Rüştiye and Head of the War Department, and later serving as a member of the Istanbul Municipal Council after his retirement, Sagay maintained close ties with politicians not only because of his devout Sabatean beliefs but also due to his prior acquaintance with CHP leaders such as Recep Peker. More importantly, he had taught many of the military-background MPs in the Assembly at the Military Rüştiye. As nearly all of his family members settled in Bursa following the 1924 population exchange, he was nominated as a candidate from that city and elected as an MP in the third term (1927).

Sagay, who was also elected to Parliament during the fourth and fifth terms, assumed the role of Deputy Speaker of the Grand National Assembly of Turkey in 1935, and was subsequently appointed Minister of National Education with the approval of İsmet İnönü. In 1937, Sagay lost his place in the cabinet formed by Celal Bayar, Atatürk's last Prime Minister, to Saffet Arıkan; he was among the regular members of the İnönü and Refik Saydam faction. In the event of a likely change of government, they aimed to make İnönü President following Atatürk. However, Esat Sagay's sudden death on 22 May 1938 brought everything to an end. The other opponents, even without him, had elected the National Leader as President on 1 November 1938—the day after Atatürk's death—through a military junta led by Marshal Fevzi Çakmak.

Cemi! Hoşcan: Born in 1880 in Prizen, Hoşcan graduated from the Military School and the War Academy. In addition to speaking Bulgarian and Russian, he served as a Deputy Chief of Staff. After leaving the army with the rank of Colonel, he held posts at the Ministry of the Interior's Resettlement Directorate and as a Regional Inspector. The role of the Resettlement Director at that time involved, in accordance with the Treaty of Lausanne, the resettlement of

to Turkey, in accordance with the Treaty of Lausanne. Cemil Hoşcan, in the role entrusted to him, resettled the relatives of the Sabatean-origin , who had come from Prizren and other Balkan regions

By settling them in cities in western Turkey, particularly İzmir and Bursa,

by settling them there, providing them with land and employment opportunities,

and securing their future. Meanwhile, due to his close involvement in politics he was elected as the Member of Parliament for Bolu from Prime Minister İsmet İnönü's quota list during the third term (2 September 1927). His closest friends in Parliament had taught at the Military Rüştiye for about a year—

Among those who held office were Esat Sagay, a Member of Parliament for Bursa and a Sabbatean from Thessaloniki, and another Thessaloniki native, Asaf İlbay, a Member of Parliament for Bilecik, who had also served as Mayor of Ankara (though his affiliation with Sabbateanism could not be confirmed).* Given Hoşcan's poor state of health at the time, Esat Sagay in particular took a keen interest in him. This was because both men belonged to Sabatean families associated with the Karaite

, and were thus visibly

. 15 ı 1929 in Ankara-

Hoşcan, who passed away in ..., had only been a Member of Parliament for sixteen months. He is still remembered as a respected figure, particularly amongst the Karaite Sabbateans, for the land and employment opportunities he provided them.

Ahmet Münir Erhan: Born in Thessaloniki in 1880, Erhan later had his registration transferred to the central population register of Bursa, where his family had settled. In fact, this deception can be seen as a tactic employed by all Jewish converts. As shown

converting to Islam, since records were not kept regularly during the final years of the Ottoman Empire, they could easily manipulate the names of their foreign-born fathers and mothers. Erhan's

Vahyi Efendi, although he was one of the three rabbis at the central synagogue in Thessaloniki, in the records of the Republic of Turkey his name appears as

* Asaf İlbay was a childhood friend of Mustafa Kemal from his days in Thessaloniki.

By adding 'Mustafa' to his name, he presented himself as a native citizen. Since non-Muslim minorities openly declared their names, we might conclude that these people posed less of a threat than the Dönme. As for the reason, the Dönme, whilst appearing to be Turkish and Muslim, have lived with a hidden agenda against the people of our country throughout history.

Ahmet Münir Erhan, who graduated from the School of Political Science in 1904, served as a clerk at the Ottoman Bank—where Jews and Armenians formed the majority—for about eight years, before being appointed to the Consulate in Addis Ababa through the initiatives of the French Levantines.

Erhan, who served as a Member of Parliament in the fourth term of the Ottoman Chamber of Deputies, not only failed to participate in the War of Independence but, over time,

he managed to exert influence over the founders of the Republic. As a result of this success, his entry into the Assembly was only a matter of time. However, his Sabbatean origins caused concern amongst the CHP's party secretaries regarding this problematic situation. At that time, a counterpart to the party secretariats existed only in Soviet Russia

. Finally, in the third term (1927), Erhan, who was registered in the population register

, was elected as a Member of Parliament by appointment from Bursa; however, due to a rift with Atatürk's close friends Kılıç Ali, Ruşen Eşref Ünaydın and Fuat Bulca, he was excluded from the 1931 parliamentary

. İnönü was elected President on 11 November 1938.

In the first elections held two and a half months after the coup, he had effectively declared his position as National Leader against both friend and foe by filling the Assembly with a large majority of Atatürk's opponents. It was this very İnönü who, during the 7th (1943) and 8th terms, had done what was natural to him by securing the election of Ahmet Münir Erhan as a Member of Parliament for Bursa. In the 1950 elections

, Erhan, who stood as a candidate for the CHP for the fourth time, suffered the humiliation of being politically disqualified after losing by a clear margin to the Democratic Party.

Rıfat Vardar: Born in 1878 in Köprülü (Skopje), he was a pure-blooded Karakaşi by family origin. A graduate of the School of Political Science, Vardar served as a district governor for many years before holding the posts of governor of Giresun and Ordu. Although some Sabbateans may have largely abandoned the practices of the Jewish faith, Rıfat Bey continued the sacred traditions inherited from his forefathers in Turkey as well, owing to the fact that his father, Mahmud Efendi, was the most renowned of Skopje's old carpet merchants. The distinctive sideburns and thick moustache typical of the Karakaşis were among his indispensable features. Due to his position as an administrator, he was on friendly terms with Recep Peker and Refik Saydam. This is also confirmed by those who were involved in those affairs and who lived through those days. It was precisely because of this sincerity that was granted a seat, and Rıfat Vardar was not only elected as a Member of Parliament for Zonguldak in the third term, but also held this office for a full nineteen years, from 1927 to 1946.

In fact, during his early days in Parliament—specifically in the fourth and fifth terms, including the 11th by-election, when he was a leading figure among the Sabbateans—Celal Sahir Erozan had been elected as a Member of Parliament for Zonguldak. None of these negative developments made any sense. When we take a closer look at the cities of Anatolia, an unbelievable storm of Sabbateanism was raging during those lawless years of the single-party era. Just as the people of our small towns were unable to send their own representatives to Parliament, they were left at the mercy of the Sabbatean MPs. Indeed, the members of this group of converts, not content with their own elected representatives, were actively striving to have their fellow believers elected as MPs in one way or another. To give an example of this, Rıfat Vardar, who eventually came to exert considerable influence amongst the senior members of Parliament, had even managed to secure the appointment of Şinasi Devrin from Drama—whom he greatly admired—as Minister of Justice by promoting him to his friends in the People's Party. Indeed, Vardar was known for his unstoppable ambition—

Dar's death on 5 June 1948 marked, in a sense, the end of his nineteen-year political career.

Şinasi Devrin: Born in Drama in 1909, he graduated from the Faculty of Law at Istanbul University. In 1933, he undertook specialised studies at the Faculty of Law and Political Science in Paris. Upon his return to Turkey, he was appointed a member of the Turkish-Dutch Commission. He served as Director-General of Legal Affairs at the Ministry of Justice for nearly six years. Although his father, Hüseyin Zihni Efendi, was a Sabbatean belonging to the Osman Baba order, his mother's side of the family were Cretan Greeks. Caught between these two worlds, Devrin must have leaned towards his father's side, as during his lifetime he appeared to be a person more inclined towards Jewish traditions. In particular, Rıfat Vardar, the Member of Parliament for Zonguldak, supported Devrin—a Sabbatean—in every way, as he was descended from a Jewish convert. Finally, after being introduced to the heavyweights of the CHP such as Recep Peker, Hasan Saka and Refik Saydam, his prospects in the political arena had opened up. Following his inclusion on the candidate list for Zonguldak in the 5th term (26 March 1939), he never

He was elected as an MP quite unexpectedly. During his first four years, he was quite

Devrin, who had enjoyed a successful political career, was elected to Parliament from Zonguldak during the 7th and 8th terms. During this period, having established himself, he was appointed Minister of Justice (in the Hasan Saka cabinet) on the instructions of the National Leader, İsmet İnönü. However, it cannot be said that he carried out his duties with the same harmony as during his time as a Member of Parliament. Particularly in the mid-1949, due to the government's own failures, he began to engage in unnecessary clashes with his colleagues in the cabinet. President İnönü, intent on entering the rapidly approaching general elections in a stronger position, demanded his resignation without delay. Under these circumstances, Şinasi Devrin, who resigned from the cabinet on 20 June 1949 by submitting a written letter of resignation, had effectively ended his political career. Even if he had not done so, the 1950 elections would have seen the CHP...

He would not have been able to. In the years that followed, he spent his free time meeting with former MPs who were no longer in Parliament, usually at the Anatolia Club. Devrin, who passed away in Ankara on 14 June 1952 following a sudden illness, is buried at Cebeci Asri Cemetery.

Kemal Zaim Sunel: Born in Nevrekop in 1889, after graduating from the Darülfünun in Istanbul, he was sent by the state to
and specialised at the University of Marseille. Elected as a Member of Parliament for Konya from Prime Minister İsmet İnönü's quota list in the third-term by-elections (1929), Sunel
. As for his family background, although his father, Salomon Efendi, belonged to the Şemsi Efendi order, his mother's side descended from the Karakaşi lineage. During the third and fourth terms when Sunel entered Parliament, İnönü had punished the people of Konya—whom he described as conservative—so severely that, in a sudden decision, he appointed all MPs from the same regions, even though the others were not Sabbateans. Alongside the Jewish convert Kemal Zaim Sunel, Ahmet Harndi Dikmen from Ünye, Nevzat Tandoğan from Istanbul,* and Mehmet Zühtü Durokan from İzmir—who had roots in Thessaloniki—were elected as Members of Parliament for Konya overnight, following the dictator Prime Minister's directives. Another surprising aspect here was that a province like Konya, established across such vast territories and comprising many districts, had only four parliamentary seats. Naturally, all these decisions were made by the central government in Ankara.

Sunel, who was re-elected for a second term in the fourth parliamentary term (1931), found himself at odds with both the people of Konya and his fellow MPs in the Assembly. Moreover, his clash with a staunch supporter of İnönü such as Nevzat Tandoğan effectively marked the end of his political career.

* Nevzat Tandoğan was later appointed Governor of Ankara, becoming one of İsmet İnönü's most trusted men.

Sunel, who could only withstand the pressures of this legislative term for about two years, was forced to resign as the by-elections approached (4 March 1933). Later, Hasan Ali Yücel, the Minister of National Education of that era who favoured this Sabbatean citizen, confirmed the worldview he had adopted by appointing him to the post of Undersecretary of the Ministry of National Education. Although Nevrekoplu Sunel never returned to the political arena, he lived a life of high standing by remaining within the bureaucracy for many years. This Sabbatean Member of Parliament, who passed away in Istanbul on 15 November 1967 and was related to the renowned Zaim family, is buried in Zincirlikuyu Cemetery.

İshak Refet Işıtman: Born in Gaziantep in 1891, Işıtman's father, İzzet Efendi, was a Jewish convert of Jerusalem origin. Within this Sabbatean family, a significant majority spoke Hebrew, Arabic and Persian. Upon examining Ishak Bey's personal file, although it states 'Law', it is not clear which province's faculty he graduated from. However, upon scrutinising the sources carefully, we see that during the terms of Mustafa Necati, Hasan Ali Yücel and Saffet Ankan as Ministers of National Education, he held the posts of Inspector of Education and Director of the Ankara Directorate of National Education. Işıtman, who was elected as the Diyarbakır MP for the CHP in the third term, was on very friendly terms with Mehmed Rüştü Bekit from Köstence, who entered Parliament from the same province in the by-elections. A common trait shared by both was that their families originated from Jerusalem. However, whilst Işak Refet Işıtman was a convert to Judaism, we cannot state with certainty that Bekit, who was born in Köstence, was a Sabbatean, as we lack definitive evidence. Işıtman, who also served as a member of the Parliamentary Presidium during his four-year term as a Member of Parliament, returned to his primary role in the civil service after the CHP did not re-nominate him.

Sıtkı Üke: Born in Thessaloniki in 1877, Üke was a graduate of the Military Academy. After serving in various ranks within military units,

He rose to the rank of Major General. Upon retiring from the army, Üke joined the ranks of the CHP and, like other natives of Thessaloniki, was elected as the Member of Parliament for Tokat from Prime Minister İsmet İnönü's quota list in the by-elections of the 5th term (1937). Shortly after these elections, following a dispute at the Çankaya Mansion, İnönü fell out with Atatürk and was forced to step down as Prime Minister.

Sıtkı Üke, who was known for his close ties to the Sabbatean Kapancılar, saw his fortunes turn once again following Atatürk's death. When İnönü became President, he was nominated again from Tokat in the 6th term (26 March 1939) and was elected as a Member of Parliament for the second time. Although he held an influential position among the military-background parliamentarians within the CHP due to his seniority, he was unable to participate fully in parliamentary proceedings due to his ill health. As for the province of Tokat, of which he was a member, it cannot be said that he visited it more than a few times outside of election periods. When Sıtkı Üke passed away in Ankara on 22 October 1941, his term of office came to an end; however, National Leader İsmet İnönü had already designated Ali Galip Pekel, a Provincial Inspector from Gümülcine and a fellow townsman of his mother Cevriye Temelli, as the candidate for Tokat for the 7th term...

Mehmet Emin Draman: Born in Drama in 1889. After completing his primary and secondary education there, he graduated from the Faculty of Law in Istanbul. His family were affiliated with the famous Sabbatean 'Osman Baba' dervish lodge. Having worked for many years as a legal adviser to sugar and oil companies, Draman, by virtue of his profession, maintained close ties with CHP officials. Despite having pestered party officials for years in the hope of becoming a Member of Parliament, he had achieved no results. Finally, his fortunes changed when he met Recep Peker, a close associate of İnönü. However, due to his non-native origins based on his place of birth, he was assigned a seat in a small province in Anatolia—

. A despotic man like Peker wasted no time in finding a solution to this. Ömer Evci, who owned extensive lands in Yozgat, was persuaded to stand in Draman, and Ömer Evci was placed second on the list. After all, Yozgat was already represented by two members in Parliament. Although his fellow townspeople resented Ömer Evci—who was completely uneducated and could barely write his own name—who was in a position to defy the central government? It is worth noting that, particularly during the single-party era, all Sabbateans and those of non-Anatolian origin were generally elected as MPs from small towns in Anatolia.

On a cold winter's day, when Mehmet Emin Bey of Drama set foot in Yozgat for the first time in his life, he had, given the town's location, inevitably delivered conservative speeches to the common folk. These simple-minded people, who took every man in a tie for a man of distinction, how could they have known that he was a convert to Judaism? Having barely managed to get through the two days of the election campaign, His Excellency returned to the capital on 8 February 1935 as a Member of Parliament, accompanied by the other candidate, Ömer Evci, and sent off by the citizens with drums and bagpipes. What can one say? May those who govern this country with such crippled systems be ashamed.

Naki Bekmen: Born in 1891 in Yanya, he graduated from the Halkalı Higher Agricultural School and subsequently specialised in Germany. This famous returnee is known for his closeness to Cavid Bey, the former Minister of Finance and spiritual leader of the Karakaş family. However, when Cavid Bey began to be tried by the Special Courts over the Izmir assassination cases, he resorted to the cowardice of cutting off all contact with his wife and close family members living on Büyükada. Is this not the case with every turncoat? Whomever they befriend, the moment they see that person is at odds with government circles, they immediately distance themselves to safeguard their own future. Indeed, the attitude of Naki Bekmen—who uttered unspeakable words about Cavid Bey on the very days of his execution—is a case in point for the leaders of the Republican People's Party

He had begun to attract attention. Before long, his appointment to the Ministry of Agriculture was tantamount to a promotion. Over time, Bekmen rose rapidly through the ranks of the bureaucracy and was appointed Undersecretary of the Ministry of Agriculture by Şakir Kesebir, who served as Minister of Agriculture in the İnönü government (1936). Finally, whilst holding this post

, when a seat became vacant in the by-elections of the 5th term, he was elected as a Member of Parliament for the province of Siirt—a post he did not even feel the need to apply for, much like a civil servant being appointed. In the 6th term, he was again elected from the CHP list

Bekmen, who had been nominated as a candidate, was entering Parliament for the second time after being elected as a Member of Parliament from Siirt, where he had stayed for three or four days whilst campaigning. As he was not nominated as a candidate in the 7th term (1943), he was forced to withdraw from politics and subsequently earned his living as a chemist specialising in agricultural crops.

Agah Sırrı Levent: Born in Rhodes in 1894, he graduated from the Faculty of Letters at Istanbul University. A Sabbatean belonging to the Karaite sect, Levent served successively as headmaster of Istanbul Boys' High School and IstikHU High School

. During these posts, he developed close ties with CHP officials, and shortly afterwards was appointed head of the Eminönü People's House. From the day they were established, the People's Houses had been...

Yet it was producing communist-style ideas that bore traces of Russian ideology. Of course, the heads of this institution—first İnönü, and

later, were lavishing praise on the Soviet regime. Levent, who had particularly caught the attention of Prime Minister Refik Saydam due to his successful work,

, was elected as a Member of Parliament from the province of Aydın, where he had been sent to deliver a short speech during the by-election (1941)

. Despite all the resistance from Adnan Menderes and Dr Şakir Şener, İnönü's dictatorial power was sufficient to protect these Sabbateans. Finally, on 28 February 1943, he was nominated again

Agah Sırrı Levent was entering Parliament after being elected as a Member of Parliament for the second time from Aydın. In 1946, the country had transitioned to a multi-party system,

. Fearing he might lose to the Democratic Party this time, İnönü, following a review of the candidates, had Levent removed from the list as circumstances dictated. Agah Sırrı Bey, who continued his life without returning to politics in the years that followed, passed away in Istanbul on 28 October 1978.

İbrahim Grantay: Born in 1883 in Chania, he graduated from Galatasaray High School and the Paris School of Political Studies. In addition to speaking Italian, Greek, French and German, he served for many years as chargé d'affaires and consul in various European countries. His family origins are linked to the 'Osman Baba' sect, which is held in great esteem by the Sabbateans. Presumably due to this affiliation, Grantay's father's name is also Osman. Although it is a genuine Turkish name, according to Sabbatean traditions, the Karakaşis also use this name frequently. Their primary aim here is nothing other than to conceal their origins through Kabbalistic approaches.

After serving in consular posts, Grantay spent many years as a director at the Ministry of Foreign Affairs. He was introduced to CHP General Secretary Recep Peker through Fatin Güvendiren, a Member of Parliament for Bursa at the time who was of Cypriot origin. Following this meeting, Grantay, who had also established a rapport with party leaders, was told that a seat would be allocated for him in any city in Anatolia in the first elections. This was because, having been born in Chania, it would have been difficult for him to stand as a candidate on his own. Even if he had, he would not have been accepted by the people of Anatolia. As outsiders constantly faced these issues, they were able to enter Parliament through the candidate selections made by the party's senior leaders. Indeed, in those years, everything was done by decree, much like the appointment of civil servants. The truly thought-provoking point here is that those coming from the Balkans—whether Sabbateans or not—were clearly protected. Particularly during the İnönü years, these people were elected as MPs from many small districts in Anatolia

. Take İbrahim Grantay, for instance. In the elections of 8 February 1935, this individual, for whom a seat was allocated in Kastamonu, entered Parliament alongside Şerif İlden from Kosovo, who was of Serbian descent on his father's side and of Sabbatean origin on his mother's. Indeed, Kastamonu, which had four seats, allocated two of its parliamentary seats to a Sabbatean and a Serb
Once they had lost the support of the local notables, they had been largely sidelined by the single-party regime. Their only consolation was that they had managed to send to Parliament such a distinguished medical professional as Ali Şükrü Şenozan, and Nuri Tamaç, who had carried out significant work in the field of chemistry. However, to digress slightly here; as Şenozan was from Istanbul, Kastamonu was represented by a member from its own region during the 5th legislative period.

Ruşeni Barkın: Born in Crete in 1884, a graduate of the War Academy. After serving in the army for many years, he retired with the rank of colonel. Following his retirement, he was appointed to the Consulate in Jerusalem by the CHP government. Ruşeni Barkın's father, Sadi Efendi, was a devout Sabbatean and was affiliated with the Şemsi Efendi dervish lodge. As is well known, this dergah was founded by Şemsi Efendi, Atatürk's teacher, in opposition to other Sabbatean factions; it was later rendered ineffective by rival Jewish-convert sects and expelled to Istanbul.

After serving as Consul in Jerusalem for about two years, Ruşeni Barkın was nominated as a candidate from Samsun in the by-elections of the fourth term (1932), following the practice applied to every Sabbatean, whereby a quota was allocated to him. In those years, among the Members of Parliament who were major landowners,

- Şerif İlden; although Serbian is not a language recognised in world literature, he unfortunately stated in his personal file at the Turkish Grand National Assembly on 1 March 1935 that he knew this language. Moreover, this individual—a graduate of the War Academy who served as Military Attaché in Belgrade and Consul in Thessaloniki—made his allegiances abundantly clear.

No matter how much Aziz Hızır Bey and Çarşambalı Mehmet Güneşdoğdu resisted and protested, they could not make their case to İnönü. Unable to accept this situation, Aziz Hızır Bey resigned from his seat in the National Assembly on 17 November 1932, effectively defying the CHP leadership. In response to his resignation, he had not set foot in the city centre for months, remaining in his birthplace, the village of Büyükoyunca. Another MP, Mehmet Güneşdoğdu, was sidelined by the central government even after entering Parliament in the 5th term. This was because he had been blacklisted due to his past opposition. Following the fourth by-election, Ruşeni Barkın, a Sabatean from Crete who served as the MP for Samsun during the fifth and sixth terms, must have been deemed to have served his time, as a replacement was found immediately. This replacement was not from Samsun either, but Kavalalı, one of the Halkevi chairmen.

It was Nail Öztuzcu. Although this individual was not of Sabbatean origin, he was of Jewish

convert, Ruşeni Barkın from Crete, was elected as the Member of Parliament for Samsun in the 7th term (28 February 1943).

Mithat Şükrü Bleda: Born in Thessaloniki in 1874, he graduated from the Monastir High School and the Faculty of Science at the University of Geneva. Like most Sabbateans from Thessaloniki, he was a member of the Karakaşi dervish lodge. Having spent significant periods of his life in this cosmopolitan Ottoman city, Bleda served successively as director of the Thessaloniki Commercial High School and the Municipal Hospital. Holding a position of greater influence than the Sabbateans' spiritual leader, Cavid Bey, this man served as a Member of Parliament for Thessaloniki, Serres, Drama, Konya and Burdur for three full terms in the Ottoman Parliament, owing to his shrewd organisational skills.

In the early years of the Republic, despite being a fellow townsman, Mustafa Kemal did not look upon him favourably. Although he had been lying low for years, waiting for a post, he was not nominated as a candidate. Even bringing in people like Salih Bozok and Fuat Bulca—who were younger than him and whom he had once mentored—proved to be of no use. Over time, the situation reached such a point that the People's Party leaders, citing his lack of political experience—

They were expressing the view that it would be beneficial to make use of their services. Finally, fifteen years after the establishment of the National Assembly, Bleda—nominated by Prime Minister İsmet İnönü from the province of Sivas—entered Parliament as the representative of this historic Anatolian city, a place he had never even come close to visiting until that day. In fact, Sivas, which had the right to elect three members of parliament, was represented by retired Lieutenant General Akif Öztekin Erdemgil from Debre and the educator Sabiha Görkey from Üsküdar, neither of whom were Sabbateans. Mithat Şük-

Although Bleda* faced some difficulties at first, he managed to establish himself through his strong powers of persuasion and served as a Member of Parliament for Sivas for a full five terms during the premierships of İnönü, Refik Saydam and Şükrü Saraçoğlu. Although Bleda was often characterised as an opportunist, the fact that his origins lay with the Karakaşis is an indisputable truth. Having withdrawn from active politics after 1950, Bleda passed away in Istanbul on 19 February 1956. He is still buried at Zincirlikuyu Cemetery.

Fazlı Güleç: Born in 1891 in Lesbos, Güleç graduated from the School of Political Science and, following a post as a civil service inspector, served as governor of Bursa, Yozgat and İzmir in succession. In the years before he was born, his father, Musa Efendi, was a rabbi held in high esteem by the Jewish community in Thessaloniki. Later, when the Sabbateans split into various factions—such as the Karakaşlar, Kapancılar, Karaylar and İpekçiler—his father, who was aligned with Şemsi Efendi, moved to Midilli with his family. After staying there for about ten years, they moved to İzmir—which was the most welcoming city for Jewish converts at the time—and settled in the Karataş district

. Generally, the Sabbateans speak Hebrew and Greek

than Turkish. In Fazlı Güleç's account, due to his childhood days spent in Midilli and the fact that a Greek dialect was spoken in the family,

* Tanşuğ Bleda, the son of Mithat Şükrü Bleda, served as Turkey's Ambassador to Washington for many years and is still alive today.

He pronounced Greek very well. Having served as a governor and administrator for many years, they had frequently crossed paths, particularly during Dr Refik Saydam's brief tenure as Minister of the Interior, and had thus had the opportunity to get to know one another well. It was this very Refik Saydam who, when put forward by the second President, İsmet İnönü, as the new candidate for Prime Minister, nominated Fazlı Güleç as a candidate from Bursa in the March 1939 elections. The Sabbateans in İzmir and Bursa, in particular, were very pleased with his nomination. Finally, on 26 March 1939, Güleç was elected as a Member of Parliament and entered Parliament through the mediation of Refik Saydam, who formed the Second Republic Government. At the beginning of this article, I mentioned that this gentleman pronounced Greek very well. As if it were a very important language in the world, on 3 April 1939, he wrote 'knows the Greek language' in his personal file at the Assembly. What a pity, what a great pity! This man, who had benefited from the privileges of a country like Turkey and held high-level positions, was using Greek—a language with virtually no speakers in the world, let alone Sabbateanism—as a tool in the esteemed Parliament of which he was a member, thereby displaying behaviour that went far beyond his intended purpose.

This gentleman, who was determined to assert his own identity, may initially have appeared to be the Prime Minister's man, but later on the spell began to be broken. Although Refik Saydam was a staunch supporter of İsmet İnönü, he was, by nature, a meticulous and hard-working man. Having served in administration for many years, Güleç, upon sensing his absences from Parliament and his undeniable abuses of office after becoming an MP, had struck the guillotine without hesitation. Even before the general elections were due to take place, he demanded his resignation. At that time, as everything was akin to a sultanate, such measures were entirely dependent on a word from the President and the Prime Minister. Finally, on 16 March 1942, Fazlı Güleç, who had been forced to resign, saw his tenure as a Member of Parliament last as briefly as the spring itself. Under these circumstances, waiting too long, as is the case nowadays, was

. The very next day, word was sent to the military doctor from Bursa, Mustafa Taliit Simer, and he was secured a seat in parliament; following such an undemocratic choice, the vacancy in Parliament was swiftly filled by the National Leader's arbitrary order. For this was the era of the final dictator.

Şerif İlden: He was born in Kosovo in 1878. A graduate of the Military Academy, he speaks French, German, Russian and Serbian. Although İlden was a Sabbatean on his mother's side, belonging to the Kapancılar branch, his father, Avni Efendi, was of Serbian origin. Despite all these disadvantages, we can say that his military career was marked by success. During his time as a Major in the General Staff, he served as Military Attaché in Belgrade. He subsequently rose rapidly through the diplomatic ranks, leaving the army with the rank of colonel to serve as Consul in Thessaloniki, Aleppo and Hamburg, and as Head of Section in the Second Directorate of the Ministry of Foreign Affairs. In fact, he had known Ismet Pasha since their time in Istanbul. This acquaintance played a significant role in his appointment to key diplomatic posts.
was the greatest influence. During the days when he found his post as head of department at the Ministry of Foreign Affairs tedious, a seat was made available for him from [illegible] in the fifth term (8 February 1935), and he was nominated as a candidate from that province. Having spent many years in the military and the diplomatic service, he did not have a natural aptitude for politics. Nevertheless, he was obliged to travel to Kastamonu alongside İbrahim Orantay, a Sabatean from Hanya, who had also been nominated. This was because the CHP leadership even if only for show, wanted the existing candidates to appear before the public and say something about the future. This...
Şerif, who had spent a few days in a small Anatolian town giving informal speeches, had come to Ankara after being elected as a Member of Parliament and receiving his certificate of election, following the casting and counting of the votes—a mere formality. Having served in Parliament for four years, this gentleman was not nominated as a candidate for the sixth term due to his cold demeanour and aloof personality. During this period, he made a significant contribution to Kastamonu

. In the list prepared for the 26 March 1939 elections, Muharrem CeHil Bey, of Croatian origin, was nominated in place of Governor Şerif İlden. Although this individual was a lawyer, he was working as a teacher. It appears that, amidst the ongoing chain of arbitrary appointments, Şerif İlden—who was of Serbian descent on one side and Sabbatean on the other—had departed, and his vacancy had been filled by Muharrem Celal Bey from İbradı, who struggled to pronounce Turkish.

Hasip Ahmet Aytuna: Born in Vidin in 1895, he spent his childhood and received his early education in that city, before graduating from the Department of Education at Sofia University in 1918. During that period, when Bulgaria was a monarchy, he served as a reserve officer in King Boris's army. In addition to Bulgarian, he received education in Russian and French. Although the Sabbateans were generally found in cities such as Thessaloniki and Köprülü (Skopje), a section of the Karaite converts had chosen the vicinity of Vidin as their settlement area. As a conscious and educated Sabbatean in Aytuna, he was among the learned members of this branch. His sole desire was to leave the country due to the civil wars and unrest in the Balkans. Finally, a year after the Thessaloniki exchange, he came to Turkey and settled in Ankara with his family. In the years that followed, just as he had done in Sofia, he taught pedagogy at the Ankara Gazi Education Institute. Meanwhile, he was giving private French lessons to the children of CHP ministers and MPs of the time. In recognition of his successful service, in the 5th term (March 1939) elections, the tobacco merchant Sıtkı Atanç from Poroy and the head of the People's House from Siirt

He was nominated as a candidate from Tokat alongside Cemal Kovalı. In fact,

our province, as always, had once again been unable to exercise its own will. When we scrutinise the candidates of that period, we see that, in addition to the existing three individuals, Mrs Muammer Develi, a dentist from Istanbul (Recep Peker's dental specialist), was also added to the fourth position on the list. With such explanations based on documents;

I do not wish for thoughts such as those opposing those of foreign origin—or those coming from Balkan countries—to ever cross anyone's mind. For no one in the world can determine where or how they will be born. If we think realistically, such bizarre practices are akin to building on someone else's land. If a province is forced to accept arbitrary appointments because it cannot put forward a single candidate from within its own ranks, such grave practices are deeply troubling.

Here, it is only natural that the Sabbatean Hasip Ahmet Ayıuna was born in Vidin. Indeed, the fact that he graduated from Sofia University and served in the Bulgarian army is of no concern to me. For this is his destiny. However, from the perspective of the future and survival of the country I live in, the bitter reality that, amidst so many Sabbateans and people of foreign origin, not a single person from Anatolia has been put forward as a candidate is a source of great sorrow for me. Moreover, I am not from Tokat. I do not know many people from that region either. Whatever the circumstances, a province should not have been filled with Sabbatean MPs and left to its fate without consulting the local authorities and the people. Yet, look at this: those who have staged this tragic farce year after year without batting an eyelid have been hailed as champions of democracy by displaying the cunning to make people forget the painful traces of the past. Indeed, the so-called intellectuals and salon socialists who determine the fate of politics in Turkey, acting as if nothing had happened, have portrayed the last dictator, İsmet İnönü—the chief architect of these flawed practices—as the greatest Atatürkist and made him a resident of Anıtkabir. It is my firm belief that history, which speaks the truth, will sooner or later judge such unforgivable injustices.

Halit Nazmi Keşmir: Born in İbradı in 1897, he graduated from the School of Political Science and, after specialising in his field, became a professor of economics and finance. By family lineage, he was a Sabbatean belonging to the Kapancılar sect. However, in order to rise through the ranks of the state bureaucracy

He did not place too much emphasis on this aspect of his character. In fact, those who did so were elected as ministers and members of parliament, and went on to influence the country's destiny. Keşmir, who served for many years as Undersecretary at the Ministry of Economy under the title of Professor of Finance, was a bureaucrat much favoured by CHP leaders. In the by-elections held in 1941, he requested to be relieved of his duties as Undersecretary and stood as a candidate for Tokat. As far as can be ascertained, Tokat had four MPs in Parliament during that legislative period. Following the creation of a fifth MP's seat in the by-elections, Keşmir was elected to Parliament for a two-year term

. However, Şükrü Saraçoğlu held him in high regard and said, "If I
if I become Prime Minister, I will appoint you as Minister of Finance"
he would state quite openly.

By the time the elections for the 7th term (28 February 1943) came around, Tokat's ill fortune had not yet changed. Whilst another fellow Sabatean, Halit Nazmi Keşmir, was re-elected as a Member of Parliament in place of Hasip Ahmet Ayıu-na, Muammer Develi and Siirtli Cemal Kovalı, the Chairman of the People's House, were elected to Parliament for the second time. Although this situation had become a recurring pattern, Tokat Province was producing a Minister of Finance for the first time in its history. Prime Minister Şükrü Saraçoğlu, who formed the 13th Republican Government, had appointed Halit Nazmi Keşmir from İbradı to the Ministry of Finance. The bright-eyed people of Anatolia, unaware at the time of what Sabbateanism entailed, were thinking of the investments to be made in their own regions. Now I ask from here:
was any industrial facility built in Tokat between 1943 and 1950
or if anyone knows, let them speak up. It is plain to see that none were built. However, no one can deny that the former MP from the 6th term, Poroylu Sıtkı Atanç, was a tobacco millionaire who entered into major contracts. The Ministry of Finance in Keşrlıir was far from Tokat, and Tokat, quite rightly, remained distant from it. Yet, in the 8th term (21 July 1946), during the fraudulent and disgraceful snap election held against the Democratic Party, he was elected as a Member of Parliament for the third time. This was his final political

It was a variation on that theme. For the winds of freedom brought about by the multi-party system were set to sweep these outdated figures into oblivion, ensuring they would never be elected again. However, Kashmir did not live to see all this come to pass. His death on 23 March 1948 marked the end of this Jewish-converted minister's political career.

Muhittin Üstündağ: Born in 1884 on the island of Sakız, he graduated from the Faculty of Law at Istanbul University. After serving as a district governor in various regions, he was appointed Governor of Istanbul. In addition to being of Karaite Sabatean origin, he was a master Mason. Best known for his closeness to Recep Peker, Üstündağ worked like a party official in all the elections of the single-party era. In fact, under the system of those years, just as in Soviet Russia, everyone went to the polling station, but since the candidates determined by the central committee were to be elected, the voting was merely a formality. In the elections of 28 February 1943, he secured a seat—
Üstündağ, who was not nominated because he had not been registered, was elected as a Member of Parliament for Istanbul in the 1945 by-elections after CHP officials included him on the list. However, as a man who had served as a district governor and a provincial governor, his declaration during the swearing-in ceremony that he knew the 'Greek' language was a source of confusion. In fact, whether or not he was a Sabbatean, with the people of Thessaloniki,
It was no secret that the Adali spoke Greek with their wives and children in their homes. However, recording a language that did not hold the status of an international language in the Parliamentary records carried connotations of 'this is my root'. Believe me, although I have kept records of over a hundred of these Sabbateans in my archives, I have transcribed the points I deemed significant into the pages of this book in order to inform you. Here in my country, Jewish converts—despite having no right to do so—have held high-level positions such as governorships and parliamentary seats, representing us for years on end. However painful and distressing these situations may be, we cannot gloss over these truths, no matter how we try to conceal them.

You, my dear readers, may rightly wonder in your minds whether all these irregular appointments and elections took place during the CHP era. The records of what I have written are available from start to finish in the personnel files at the Assembly. If the Democratic Party or others had made the same appointments, believe me, I would have brought their mistakes to light without any discrimination. Were there no non-Muslim and Sabbatean MPs during other governments' terms? Of course there were. However, particularly under the multi-party democratic system following 1950, as arbitrary appointments could no longer be made, the number of Sabbateans entering Parliament decreased significantly. Although all these negative consequences were brought about by past practices that lacked accountability, I still view this as a cause for concern.

Ahmet Görsel: Born in Thessaloniki in 1893, he was the son of Izzet Efendi, a halıarn known for his allegiance to the followers of Sabbatai Sevi. Although Izzet Efendi was a follower of Sabbatai, as the 'Great Messiah' had died years earlier, he maintained close friendships with Şemsi Efendi and his disciples. Later, due to divisions and factionalism within the Jewish community, he was forced to flee to Istanbul. Having completed his education at the Feyziye School in Thessaloniki, Ahmet Görsel enrolled at the Istanbul Teachers' College at his father's request to become a teacher, and continued his studies there. Meanwhile, he was also closely involved in politics. After finishing school, alongside his teaching, he specialised in economics. In particular, from the 1930s onwards, he played a significant role within the CHP. As a result of this work, he was appointed President of the People's House. He continued to teach whilst devoting most of his time to the organisation of the People's Houses. As a devout Sabbatean by inheritance, he had memorised the Torah and the Psalms from cover to cover. However, like all converts, he led a reclusive life. After retiring as a teacher, his greatest ambition was to be elected as a Member of Parliament. For this reason, in Istanbul Hal-

The hard work he displayed in Kevinde had caught the attention of the majority of CHP officials. He was well aware of the interest shown in him. Finally, in the 7th term (28 February 1943), Gürsel, who was nominated as a candidate from Zonguldak, succeeded in entering Parliament as a Member of Parliament after twenty years of effort. Being a man of ambition, he was causing quite a stir amongst Refik Koraltan, Fuad Köprülü and Adnan Menderes, who were in the process of founding a new party. The despotic Prime Minister Recep Peker was very pleased with his firm stance and diligent efforts. Despite the two-party contest in the 1946 elections, Ahmet Gürsel was re-elected as a Member of Parliament. Although those elections are remembered as a disgrace to our first democratic test due to ballot box theft and fraudulent votes, the People's Party remained in power for another term. However, because of all this, it would go from strength to strength and would not be able to return to power on its own for a full sixty years. There is no example in any democratic country of a long-established political party being sidelined for sixty years. As for Ahmet Gürsel, a Jewish convert from Thessaloniki, although he stood as a candidate again in the 1950 elections, the Democratic Party, having secured 398 seats, buried the CHP at the polls; consequently, he too resigned himself to his fate and quietly bid farewell to politics.

Şelhum Devrim: Born in Iskenderun in 1909, he was recorded in the Parliament's personnel file (Hu-susi) as literate, as he had not received any formal education. It is understood from the population records in Iskenderun that his family originated in Jerusalem, moved to Syria, and then settled in the Antakya region. Mr Şelhum's ancestors were Sephardic Jews who had engaged in trade across the Middle East for many years. However, as these people converted to Islam during the 1890s, whilst Syria was under Ottoman rule, they were all associated with Sabbateanism

were associated with Sabbateanism. Although the family members three generations prior knew Hebrew as well as Arabic, the representatives of the new generation prefer to speak only Turkish and Arabic

. As they have become highly assimilated, it cannot be said that they fully observe Sabbatean traditions, as is the case with Dönme communities in the western regions. Nevertheless, it is known that they respectfully observe the sacred Sabbath and the Feast of Unleavened Bread, which are indispensable traditions of the Jewish faith. For no human being can easily sever ties with their own roots.

Şelhum Devrim, who owned extensive lands in İskenderun, was a founding member of the CHP organisation in this region. Although he had no formal education, due to his status as a landowner and his wealth, he was nominated as a candidate from Hatay in the seventh-term elections held on 28 February 1943, with the approval of Recep Peker. Generally, all parliamentary candidates were organised and announced according to the list determined by the party leadership. Devrim, who was elected as a Member of Parliament from Hatay through a mere formality, failed to secure sufficient votes to enter Parliament despite being nominated again in 1946, facing the newly established Democratic Party. In fact, although the Democrats were successful in all regions, they had clearly lost the election due to the practice of 'open voting, secret counting'—similar to that in communist countries. However, they had managed to succeed in some regions despite the existing difficulties.

The Democrats, who came to power by a large majority particularly in the 1950 and 1954 elections, pushed almost all members of the People's Party out of politics. Under these circumstances, Şel-lıuro Devrim, who had remained on the sidelines for a long time, was elected as a Member of Parliament for the second time from the CHP on 27 October 1957. However, due to health reasons, he was unable to attend parliamentary sessions regularly. Although he occasionally took part in important votes, his presence was hardly noticeable. His political career came to an end naturally following his death on 1 May 1960, as a result of a sudden illness.

Sıtkı Yırcah: Born in Balıkesir in 1908, Yırcah was the son of Ahmet Şükrü Bey, a Sabbatean from Thessaloniki. After completing his primary and secondary education in Balıkesir, he graduated from the Istanbul Faculty of Law

After completing his doctorate at the Faculty of Law in Paris in 1932, he specialised in finance at the School of Political Sciences. Whilst practising as a barrister in his home town, he founded the Balıkesir Postası newspaper together with his brother, Sım Yırcalı. At the same time, he was the newspaper's chief editor. Yırcalı, who took a keen interest in politics alongside the democratic life brought about by the multi-party era, was one of the founders of the Democratic Party organisation in his region. When he stood as a candidate in the 4 May 1950 elections, he was certain of victory. This was because the Republican People's Party, due to years of misrule, was virtually finished in all the city centres and districts of the Aegean and Marmara regions. Coming from a Sabbatean family, Yırcalı managed to persuade the Democratic Party leaders to nominate not only himself but also his close family friend, Dr Muharrem Esir Tuncay from Preveza. Although Tuncay was not a Sabbatean, he was plotting to include Kandiyeli Ali Kahpsızoğlu on the list by enlisting his close friend Yırcah, as if a society for the protection of the Rumelians had been established. Finally, when this wish was fulfilled at the last moment, three friends—one Sabbatean and two from Rumelia—were elected as MPs and set off for Ankara. In fact, having fallen victim to the wrath of the majority system introduced by İsmet İnönü in the 9th term, the province of Balıkesir secured all eight of its parliamentary seats, effectively sweeping the board in political terms. Yırcalı, who was also elected as a Member of Parliament in the 10th and 11th terms, served as Minister of Customs and Monopolies, Minister of Public Enterprises, Minister of Trade, Minister of Press and Publications, and Minister of Tourism in the Menderes governments. Meanwhile, due to his considerable political rise, his younger brother, Sırrı [illegible]—born in 1919 and eleven years his junior—was also elected as a Member of Parliament for Balıkesir in the 10th and 11th terms.
played a key role in this. Thus, the two brothers of Sabbatean origin
had come together in Parliament.

Following the coup of 27 May 1960, the Yırcalı brothers were taken from Ankara to Yassıada, where they also served their prison sentences together. Long

trials, they returned to Balıkesir. Whilst Sıtkı Bey generally preferred to rest, Sım Yırcalı managed his factory as well as serving as President of the Balıkesir Chamber of Commerce and Industry. Finally, at the age of 67, Sıtkı Yırcalı re-entered politics and was elected a Member of the Senate of the Republic on 12 October 1975 from Süleyman Demirel's Justice Party. As a veteran politician, he attracted considerable attention from the new generation of MPs and senators. In the Senate, he was joined by his former colleagues from the Democratic Party. With the military coup carried out by Kenan Evren on 12 September 1980, Sıtkı Yırcalı's political career came to an end, never to resume. Although it was a strange coincidence, he had witnessed two coups under the same parliamentary roof, despite them occurring at different times. Sıtkı Yırcalı, who passed away on 29 December 1988, was among the politicians who held the most ministerial posts during the Democratic Party era.

Emin Kalafat: He was born in Thessaloniki in 1902 to a Sabbatean family. His journey to Turkey coincided with the years of the Treaty of Lausanne (the population exchange). During his early youth, Emin Bey experienced the difficulties of being a member of a Sabbatean family in a cosmopolitan city like Thessaloniki; following a successful academic career, he graduated from the Faculty of Political Science. After graduation, he was appointed as deputy head of the Audit Board of the Financial Inspectorate, and began to climb the career ladder rapidly. Like many Jewish converts, he kept his background a secret for years, though this did not escape the notice of observant eyes. During the mature phase of his civil service career, Kalafat took a keen interest in politics; sensing the public's growing interest in the Democratic Party in the 1950s, he stood as a candidate in Çanakkale, an area with a significant Sabatean community. In addition to being elected as a Member of Parliament for three consecutive terms in the 9th, 10th and 11th parliamentary terms, he served as Minister of Customs and Monopolies and Minister of State in the Adnan Menderes governments.

Following the 1960 coup, Emin Kalafat, who endured difficult times on Yassıada, was forced to stand outside in his shirt sleeves by a lieutenant on duty and subjected to verbal abuse. As I have detailed in my book *The Bayar Truth*, this most unpleasant incident is also recorded in the reports kept by Colonel Tank Güryay, the Commander of Yassıada. Kalafat, who had actually enjoyed a successful career in public service, did not return to active politics after his release from Kayseri Prison following what could be considered a lengthy period of imprisonment. When I first wrote about his Sabateanism in my book *Turkey's Great Freemasons* in 2001, there were moments when we found ourselves at odds with his daughter, Deniz Kalafat. In fact, even though I told Mrs Deniz that if what I had written was a lie, they should issue a denial, they merely backed down and remained silent. Most recently, during a telephone conversation we had last year (2006), he tried at length to explain that he had heard nothing about their Sabbateanism from his grandmother or his aunt, the former MP Ayşe Günel. When I responded to these words by asking, "Is Ilgaz Zorlu, the grandson of Selanik-born Şemsi Efendi, also lying?", the matter was naturally dropped. Personally, despite being the child of a Democratic Party family (from the standpoint of the principle of honesty), I insisted to Mrs Deniz that I could not gloss over this matter. For just as I had brought up the dictatorial practices of the CHP during the single-party era, it would be only natural that I should also write in full detail about the unacceptable mistakes of other parties. As for Emin Kalafat's Sabateanism issue, since this matter has not been refuted by family members for years, there is no need for further comment.

Nazım Ali Bezmen: A shareholder in the renowned Mensucat Santral, established in Istanbul in 1929 with state support, this individual was a member of the Thessaloniki Sabbateans. Although his family origins actually trace back to the Spanish Sephardim, following the expulsion of 1492, they first settled in Thessaloniki, and later

Although the Bezmen family settled in Istanbul in the years that followed and declared 'We are Muslims' at every opportunity, these claims could never be taken at face value. Moreover, Nazım Ali Bezmen, the brother of Halil Ali Bey—one of the family's elders—was living in Buenos Aires, Argentina, with his children during the early years of the Republic. After the establishment of Mensucat Santral, they came to Turkey and, together with his elder brother Halil Ali Bey, became pioneers in the textile industry. As marriages within the Sabbatean community were common, Nazım Ali Bey married his daughter Fatma to his brother's son, Fuat. From this marriage, in 1938, the famous Halil Bezmen—whom the Turkish public came to know intimately through his involvement in the smuggling of historical artefacts and defrauding the state—was born. During the period when the Bezmen family were expanding their factories day by day and had virtually become a brand, they were exploiting the Turkish people, making them work for a pittance.
Prime Minister
When they first experienced the shock of the 'Wealth Tax· introduced by Şükrü Saraçoğlu in 1944,
, they were at a loss as to what to do. Nazım Ali Bey, who had no intention of fulfilling his obligations to the state, took his wife and children with him without a moment's hesitation and set off for Argentina for the second time. Not only did he fail to pay his tax, but he was living a life of luxury with the money he had taken from Turkey.

Nazım Ali Bezmen, who had resided in Buenos Aires from 1944 until 1957, had returned to Istanbul after thirteen years of forced exile to stand as a candidate in the upcoming early elections. Naturally, during this period, all tax penalties had been waived, and his brother and nephews had amassed a fortune at Mensucat Santral. In fact, Mr Nazım Ali was the most important of the unseen, secret partners in this famous company. Although he was placed near the bottom of the Democratic Party list in the October 1957 elections of the 11th term, he had entered Parliament as an Istanbul MP despite having lived in exile abroad for many years. The ears of our state leaders who committed such grave errors in those days must be ringing

—what else can we do? I hope those in power today do not make the same mistakes. For all nations in the world rise and prosper through the governance of their own people.

Turhan Kapanh: A member of the famous Kapancılar branch of the Thessaloniki Sabbateans, Turhan Bey was born in Kadıköy, Istanbul in 1916. Essentially, after the Karakaşlar, the
, the Kapancılar are generally found in Izmir, Istanbul, Çanakkale and Bursa. Turhan Kapanlı, who served as the spiritual leader of this family, graduated from the Faculty of Law at Ankara University and, following various posts as a judge and prosecutor in different provinces, served as Governor of Burdur and Ankara. Particularly during his time in Ankara, he was closely associated with Süleyman Demirel, and as a result, he was very
He had begun to take a favourable view of the political life he had long desired. Finally, following the 1960 coup and the restoration of Parliament's functions, the institution of the Senate was established alongside that of the House of Representatives, in accordance with the new Constitution. Kapanlı, who stood as a candidate from the Adapazarı constituency immediately after retiring from the governorship, served as a senator from 15 January 1961 until 5 June 1966. From that date onwards, he entered the Senate from Ankara and served continuously for fourteen years. During his nineteen-year parliamentary career, Kapanlı held the posts of Minister of Agriculture, Rural Affairs, Forestry, Social Security and National Defence in Demirel's governments; his political life, much like a long-distance journey, came to an end with the coup d'état of 12 September 1980.

Upon examining political archives, we see that the Kapancılar, who possessed a devout Sabbatean identity, were involved in significant alliances. Osman Kapani the son of Tahir Bey one of the chief editors of the newspaper Demokrat İzmir which was another branch of this family
He served three terms as a Member of Parliament for the Democratic Party—in the 9th, 10th and 11th terms—and, albeit briefly, as a Minister of State. Another nephew Münci Kapani served as a Member of the Constituent Assembly in the Parliament—

cannot be considered a surprise development. Just as the members of this Sabbatean group had infiltrated the state apparatus during the single-party era, they managed to maintain their presence, albeit as a minority, within the multi-party system. Although they may not have entered Parliament in the same numbers as during the İnönü era, individuals in leadership positions within their community have held seats in Parliament and ministerial posts in both the Democratic Party and the Justice Party governments. Whether few or many, it makes no difference! What matters is that these people should not have been part of state administration. But, alas, they were. In particular, Turhan Kapanlı, who remained steadfast in his Sabbatean beliefs until his death on 20 October 1980, was regarded as the 'elder brother' of the Kapancı community in Turkey. At present, much like the Karakaş family, the vast majority of the Kapancı family members reside in İzmir.

Nermin Abadan Unat: On 25 July 1978, Fahri Korutürk, the 6th President of the Republic of Turkey, acting within the powers conferred upon him by the Constitution, appointed Hilmi Fırat, a former commander of the Navy, as a quota senator, and also appointed a female member. In fact, this lady was a name well known, particularly within educational circles. Nermin Abadan Unat, the wife of Professor Yavuz Abadan, held the Chair of Solidarity at the Faculty of Political Sciences, Ankara University, and also served as the Director of the School of Journalism and Publishing. Given that Fahri Korutürk Pasha had chosen such a refined and gracious lady professor from his own quota, I assumed she must be a person of great value. However, the thick accent she used during the swearing-in ceremony had stuck in my mind. Finally, having come to know her closely at the Faculty of Political Sciences—

When I asked some of the students I had spoken to, they said, "Our teacher is from Istanbul,

and his father's name is Mustafa." As the answers I received did not satisfy me sufficiently, I had to read this lady's personal file at the Parliament. Because no Member of Parliament or Senator could have recorded their family tree incorrectly in that register. Before long, a friend of mine at the "Parliamentary Legislation Department" helped—

, I achieved my aim. As could be seen from her own handwriting, Professor Nermin Abadan Unat was born in Vienna in 1921. However, whilst I thought that being born there did not prevent her from being Turkish, as I examined the course of her life from her student days up to that point, I learnt that Unat was a pure-blooded Austrian Jew. Professor Nermin Abadan Unat, who completed her master's degree at the University of Minnesota—a university generally attended by Jews from around the world—was a Jewish convert who had subsequently embraced Islam and was known for her support of Masonic lodges.

The senator's father's name is listed as Mustafa in the register of births, but do not all Sabbateans in our country adopt Turkish names to conceal their identities? In truth, one need not be overly surprised by such deceptions, which have persisted since the founding of the Republic. What is truly astonishing here is that Fahri Korutürk did not deem Turkish people worthy of such a prestigious institution as the quota senate seat, yet appointed Nermin Abadan Unat—a Jewish convert who had been steeped in Viennese culture for years. Of course, we cannot overlook the fact that in this unfortunate appointment, Emel Korutürk, the lady of Çankaya, showed favour to the professor lady whose opinions she sought in artistic events. When we take a look at the state dignitaries serving at the pinnacle of the Republic of Turkey, we see that, in the name of being supposedly modern, they have chosen Jewish converts and other opportunists as their colleagues. Whilst Ismet Pasha had his personal physician, Abravaya Marmaralı, elected as an MP for two terms, Cemal Gürsel Pasha—who is well-known for such matters—showed no qualms whatsoever about appointing the Jewish Erol Dilek, the Greek Kaludi Laskari, and the Armenian-born academic Hermine Agavni Kalustyan as his closest representatives

. Since our sixth President, Fahri Korutürk, elected the Jewish convert Nermin Abadan Unat as a quota senator on the recommendation of his lady-in-waiting, Emel Hanım, he must have adhered to traditional custom. . .

Emre Gönensay: Born in Istanbul in 1937, Professor Emre Gönensay is, without a doubt, a member of a Thessaloniki Sabbatean family. Moreover, he belongs to the Karakaşiler, who are considered among the most fanatical of this branch. This matter, which has been thoroughly investigated from every angle, is not open to interpretation. Gönensay's maternal grandmother—the wife of his grandfather Abdurrahman Çınar—was Elizabeth Hanım, of English descent. His father, Hıfzı Tevfik Gönensay, a convert from Thessaloniki, served for many years as headmaster of the Feyziye Schools (Işık High School) and Boğaziçi High School; he educated students such as Hayrettin Karaca, Haldun Simavi, Kadir Has, Seyfi Dursunoğlu, and the renowned writer Nihat Sami Eanarlı, who was known for his conservatism. Upon careful examination of the archives

reveal that Gönensay's great-uncle, who was a master Mason,

We see that Ord. Prof. Ahmet Samim Gönensay served as a lecturer at the Istanbul Faculty of Law for many years. When we delve deeply into the genealogy of this Jewish-convert family, we come across some rather significant details:

"Ishak Dede, one of the leading figures among the Karakaş Sabbateans, rose to the position of pashinishin at the Mevlevi Lodge after joining the Mevlevi Order: Having also received a rigorous Sabbatean education, Ishak Dede continued to uphold the Sabbatean tradition and faith in a powerful yet covert manner. He rose to the position of rabbi (ogan) within the Sabbateans: Known as the sheikh of the Mevlevi lodge situated within the Sabetayist cemetery in Thessaloniki, he continued to conduct Mevlevi rituals and ceremonies on certain days, whilst also secretly continuing Sabetayist rituals alongside his disciples at this lodge. Following the Population Exchange

(1924), we have been unable to determine the date of death of İshak Dede, who came to Izmir.

However, former Foreign Minister Prof. D1: Emre Göüensay is a descendant of İshak De-de. "*

- Yarın Magazine, July-August issue, 2004-Istanbul

Gönensay, who belongs to such a lineage, served in coordinating roles in the private sector for many years; however, despite standing as a candidate for Manisa on the Motherland Party list in 1987, he was not elected as a Member of Parliament. He later became a Senior Adviser to the President. Between 1994 and 1995, he worked at the Prime Minister's Office on issues such as economic coordination, the Customs Union, and the Baku-Ceyhan Pipeline. Aylin Hanım, the wife of Ernre Gönensay—who was appointed Minister of Foreign Affairs in the True Path Party–Social Democratic People's Party coalition—is the sister of the late renowned rally driver Renç Koçibey, who died in a traffic accident, and the aunt of Alara (Koçibey), the wife of Cem Uzan. I cannot fathom why Cem Uzan, who has established such ties with a family of Sabbatean origins,
I cannot make head nor tail of Cem Uzan's decision to enter the political arena and deliver nationalist speeches. If he were to bring his relative Emre Gönensay—who currently holds the title of professor at Boğaziçi University and is renowned for constantly switching parties—into the Young Party, of which he is the chairman, they would likely adopt even more nationalist rhetoric. In a country with such vast tolerance, there is no need to take offence at such situations. After all, according to the Thessaloniki Sabbateans—Turkey's own sons—it is a bitter reality that they feel like a minority. Those who, through empty rhetoric, claim the opposite are clearly deluding themselves. For nearly a century, the political currents flowing from Rumelia have, however much we might wish, remained beyond the control of the true sons of the homeland in Anatolia. Perhaps, over the years, someone of miraculous calibre will emerge to deceive us; then we shall all be happy together.

The reason for my grievance here is that my archives still contain the family trees of nearly a hundred former parliamentarians of Jewish, Armenian and Greek origin. We cannot overlook the fact that the vast majority of them placed their close relatives in key positions within the state bureaucracy at no point in history. Although I have no reservations whatsoever

, I have absolutely no intention of painting a bleak picture of my beloved country. Moreover, the thought of burdening your memories, dear readers, with volumes of books causes me great distress. I believe I have sufficiently introduced the Sabbateans in Turkey—at the levels of academics, writers, administrators, businessmen and parliamentarians—since the day the Republic was founded. Without wishing to boast unduly, I have, from my own perspective, set a precedent—

There is nothing more natural than for me to think about this. Although many of them are former politicians, they are people who, by chance, have governed our country during the single-party era and the democratic process. Had they actually carried out positive reforms during their time in office, we would not have been floundering in the grip of that gang of robbers known as the IMF, to which we have been shackled for nearly half a century! As for the new generation, there are certainly Sabbateans posing as so-called nationalists currently occupying senior positions in the state's key institutions! Indeed, every day in the media and on television screens, they strut about like lions saving the nation. I repeat, I fear nothing but God! If I did, I would not have brought up the Sabateans, whose numbers exceed forty. However, as I do not possess the sort of personality that writes in code or veils the truth, I shall conclude this matter here, provided it does not lead to potential unrest in the happy corners of my country, for which I harbour a deep-seated love. For the future and survival of the Republic of Turkey take precedence over everything else...

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